THE VANITY OF ARTS AND SCIENCES.

BY

Henry Cornelius Agrippa, Knight,
Doctor of both Laws,
Judge of the Prerogative Court,
AND
Counsellour to *Charles* the Fifth,
EMPEROUR of *GERMANY*.

ECCLES.
Vanity of Vanities, all is Vanity.

LONDON,
Printed by *R. Everingham* for *R. Bentley* at the *Post-House* in *Covent-Garden*, and *Dan. Brown* at the *Bible* without *Temple-Bar*. 1694.

Behold the figure of that man of Parts
who dive'd into the Secrets of all Arts,
A Second Solomon, the mighty Hee
That try'de them all and found them Vanity.

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ARTS
SCIENCES

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1694

TO THE

READER.

Studious Reader.

WILT thou not look upon this Labour of mine, to be a moſt bold and almoſt Herculean attempt, to wage War againſt the Giant-like Oppoſition of all the Arts and Sciences? And thus to challenge the ſtouteſt Hunters of Nature? Doctors will knit their enraged brows upon me: the Authority of Maſters, the endeavours of the Batchelors of Art, the heat of the Schoolmen, the ſedition of the Mechanicks, will be all up in Arms againſt me. All which if I ſtab at one blow, will it not be a greater work than Hercules in the accompliſhment of all his Labours was ever guilty of? Shall I not have performed

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a nobler Task, if with no leſs danger and labour, I overcome theſe Monſters of Schools, Univerſities and Pulpits? For I am not ignorant how bloody a Battel I muſt fight, or how hazardous and difficult the War will be, being to meet with ſuch an Army of potent Enemies. Wo is me, with what Engins will they ſeek to deſtroy me? With what weight will they not endeavour to cruſh me? What reproaches will they not endeavour to throw upon me? The Grammarians *will rail at me: the* Etymologiſts *will derive my name from the* Gout: *the mad* Poets *Will call me* Goat *and* Momus: *the frivolous* Hiſtorians *will prophane me beyond* Pauſanias *or* Heroſtratus: *the obſtreporous* Rhetoricians *will plague me with their big Words and mimical Geſtures: the quarrelſome* Logicians *will confound me with their Syllogiſms. The nimble* Sophiſters *will ſawe my jawes with the Snaffles of their ſubtle Queſtions. The barbarous* Lulliſt *will make me*

mad

mad with his abſurd Solœciſms. The Atome-numbring Arithmeticians *will ſet an hoſt of Uſurers upon me. The Gameſters will curſe me. The* Muſicians *will ſing Ballads of me. The proud Matrons will expel me their Meetings. The Wenches will deny to kiſs me. The gigling Girls will laugh, and cry, I* dance like a Camel. *The lewd* Players *will kill me in a* Tragedy. *The intricate* Geometrician *will impriſon me in his* Triangles *and* Tetragonals. *The vain* Painter *will make me more ugly than an Ape, or* Therſites *himſelf. The* Coſmographer *will baniſh me amongſt the Bears into* Greenland. *The* Aſtrologer *will erect ſome wicked Scheme or other for me. The* Phyſiognomiſt *will defame me for being impotent. The* Epicures *will beſpew me to death. The Tyrant will crucifie me in* Phalaris's *Bull. Hypocrites will declaim againſt me in their Pulpits. The Whores will pox me. The Prieſts will excommunicate me. The blaſphemous*

Marriner will throw me over-board. The yawling Hunter will ſet his Dogs upon me. The Souldier will plunder me. The Ordure-taſting Phyſicians will throw their Urinal at my Head. The Chirurgeons will anatomize me. The Lawyers will accuſe me of Treaſon. The Judges will condemn me. Thus, though I omit for brevities ſake many others, doſt thou not ſee, Reader, what dangers I am like to run through? But I am in hopes to avoid their Fury, provided that thou, patient to hear the Truth, and laying all prepoſſeſſion and Obſtinacy aſide, wilt but give thy mind candidly and without paſſion to read what I have writ. I have moreover the Word of God to defend me, which with an undaunted Courage I intend to make uſe of for my Buckler. I would have thee moreover to know, that I have not writ theſe things either out of Hatred, Envy, Ambition, or vain Errour, nor did Arrogance prompt me to it; but of all Cauſes the moſt juſt and

and trueſt: becauſe I ſee that ſo many men, puffed up with Humane Knowledge and Learning, not only contemn and deſpiſe the Oracles *of the Sacred* Scripture, *but alſo proſecute and deride it with the ſame contempt. Others we ſee, though to themſelves they ſeem to be more holy, who endeavour to confirm and approve the Laws of Chriſt, yet attribute more Authority to the* Maximes *of* Philoſophers, *than to the holy* Prophets *of God, the* Evangeliſts *or* Apoſtles, *though there be ſo vaſt a difference between them. Moreover, we find that a moſt deteſtable Cuſtom has invaded all or moſt* Schools *of* Learning, *to ſwear their Diſciples never to contradict* Ariſtotle, Boethius, Thomas Albertus, *or ſome ſuch-like School-Deity; From whom, if there be any that differ ſo much as a nails breadth, him they proclaim a ſcandalous Heretick, a Criminal againſt the Holy Sciences, fit only to be conſumed in Fire and Flames. Therefore theſe audacious*

cious Giants, these Enemies of Scripture, *are to be set upon, their Bulwarks and Castles are to be stormed: And it behooves us to shew how intolerable the blindness of Men is, to wander from the Truth, misguided by so many Sciences and Arts, and by so many Authors and Doctors thereof. For how great a boldness is it, what an arrogant presumption, to prefer the Schools of Philosophers before the Church of Christ? and to extol or equal the Opinions of Men, to the Word of God? Lastly, how impious a piece of Tyranny it is, to captivate the Wits of Students to prefixed Authors, and to deprive their Disciples of the liberty of searching after and following the Truth? All which things being so manifest, that they cannot be denied, I may be the more easily pardoned, if I seem to have more freely and bitterly enveighed against some sorts of* Sciences *and their Professors.*

Farewel.

The

The LIFE of

Henry Cornelius Agrippa, Knight,

AND

Judge of the Prerogative Court.

Enry Cornelius Agrippa, deſcended from a Noble Family of *Netteſheim* in *Belgia*, was by his Parents ſo educated, that he became Doctor of the Laws and Phyſick, Maſter of the Rolls, and Judge of the Spiritual Court. He was naturally inclined to ſtudy, making it his recreation from his Youth to learn: Nor was his Labour ſpent in vain; for by his Ingenuity he obtained wonderful Skill and Knowledge in the ſeveral various Arts and Sciences. Notwithſtanding which, his Fancy guided him to attend or accompany the Army of the Princes, with whom he ſo prudently behaved himſelf, that he gain'd the affections of all that knew him; and for his ſingular Valour, was created Knight in the Field. It was about the year 1530, that his Merits grew great, and he became the Subject of every ones Wonder and Diſcourſe, ſome admiring

his Leaaning, others his Valour; and all with a reverend adoration applauding him. In his Studies he grew expert in *Occult Philosophy*, and composed four Books thereof; whose incomparable Worth is beyond the reach of an *Encomium*. Not long after that, he published this his Satyrical Invective, or Cynical Declamation against the *Vanity of Arts and Sciences*; informing and affirming with much Reason, Learning, and Piety, that all things are incertain, except onely the pure and solid Word of God. He likewise composed an History of the double Coronation of *Charles* the Emperour, to whom his Parts advanced him to be his Counsellour. Then he composed a Treatise of the Excellency of the Feminine Sex; and another of the Apparition of Spirits. Divers were of opinion that he held a Correspondency with Devils, since he published Commentaries on the *Ars Brevis* of *Raymund Lully*, and was extreamly inclined to delight in the study of *Occult Philosophy* and *Astrology*. To vindicate himself from those various Aspersions that arose concerning him, he published an Apology, wherein he shewed that what he did, was purely done by Art; nor did he exceed the bounds thereof.

In the year 1538. he wrote many learned Orations, by which his Wit appear'd to be excellent: Amongst the large number, these Ten were the chief: The first, on *Plato's* Banquet, uttered

uttered in the Academy of *Tricina*, containing the praise of Love. The second, on *Hermes Trismegistus*, treating on the power and wisdom of Almighty God. The third, in behalf of one who was about to take his degree of Doctor. The fourth for the Lords of *Metz*; he being then chosen their *Advocate*, and their *Orator*. The fifth, to the Senate of *Luxemburgh*, in behalf of the Lords of *Metz*. The sixth for the said Lords, by way of Salutation to the Prince and Bishop thereof. The seventh, likewise for the aforesaid Lords, by way of Salutation to a Nobleman. The eighth, in behalf of a certain Kinsman of his, a *Carmelite*, made Batchelor of Divinity when he receiv'd his Regency at *Paris*. The ninth, for the Son of *Christiern* King of *Denmark*, *Norway*, and *Sweden*, delivered at the coming of the Emperour. The tenth, at the Funeral of the Lady *Margeret*, Princess of *Austria* and *Burgundy*. He also writ a Dialogue concerning Man; and a Declamation of a disputable Opinion concerning Original Sin, to the Bishop of *Cyrene*; an Epistle to *Michael de Arando*, Bishop of St. *Paul*; a Complaint upon a Calumny, printed at *Strasburgh*, 1539. These are the chief of those *Pyramids*, that disperse the Glories of *Agrippa*, who grew eminently famous, not only among the *Germans*, but all other Nations too. He was much beloved, more admired, and somewhat envied: *Momus* will carp, although among

mong the Gods: *Hercules* among the *Heroes*, hunts after Monsters: *Pluto* amongst the Devils, as King of Hell, is angry with the Ghosts: *Democritus* amongst Philosophers, derides and laughs at all things; and on the other side, *Heraclitus*, as if his Eyes were a Fountain of Tears, is always weeping: *Pirrhias* is ignorant of all things; and *Aristotle* believeth that he himself knows all things: *Diogenes* scorneth all things; and *Cornelius Agrippa* spareth none: he contemneth, knows, is ignorant, weeps, laughs, is angry, pursueth, carps at all things, being himself a most *Satyrical Philosopher*.

His Epitaph.

WHy weep'st thou, Marble? *is thy Trust*
Too great for such a Sacred Dust?
Or dost thou make thy pious moan,
That we might turn our Hearts from Stone?
As converts then we'll weep with you;
Our Hearts shall melt to Marble too:
For there's pen'd up within thy Pit,
A world compos'd of Worth and Wit.

On

On the

LEARNED AUTHOR

Of the Vanity of

ARTS and SCIENCES.

Illuſtrious Pen-man, *whoſe immortal Name*
Speaks thee above the loudeſt blaſt of Fame,
Since thou for learning waſt the choiceſt He,
Whoſe Head was Europe's Univerſity.
Oxford *and* Cambridge *both do ſtill admire*
How thou attained'ſt thy Celeſtial Fire. (peror,
Well might great Charles, *though* Germans Em-
Conſer with thee, Dame Nature's Counſellor.
'Twas pity thou waſt born, great Soul, for why?
Thouſands have di'd for grief, that thou didſt die.
Yet thy rare Works that after thee ſurvive,
Inſtruct the Learned that at preſent live.
The Deſtinies *ſure ſent thee in their rage,*
To teach the World, *and to correct the* Age,
Like ſome prodigious Wit, *within the Sphere*
Of being Prieſt, *and a* Philoſopher;
A Prophet, *and a* Poet, *to exclaim*
Againſt the Worthies, *and to laugh at* Fame;

To

On the Learned Author.

To unfold Myſteries, *and be i'th' Liſt*
Of all the choice, the chief Evangeliſt.
I'm full of wonder, when I contemplate
Thee, *and thy* Works, *ordain'd to conquer* Fate:
An Extaſie *ſurprizes every part,*
I ſeem a Man, *and yet I want my* Heart;
From me 'tis flown, and yet methinks it meets
Again, when I peruſe thy learned Sheets.
Then in a Grove *I'm loſt; and wiſh I may*
Get out, yet Pleaſure *forces me to ſtay:*
For there's delight that doth the Senſes fill,
As Accents written with an Angels *Quill.*
To fix thy Sepulchre *we'll ſhew our* Arts,
Cementing *that with* Tears *and* broken Hearts.
Can broken Hearts *an Habitation make?*
If not, for grief of that, our Hearts ſhall break.
Thou needeſt no Supporter, for thy Staff
Shall be thy Works, *thy* Fame *thy* Epitaph.
For when weak Poets *have their Praiſes ſpent,*
Thy Name ſhall be thine own rich Monument.

S. S.

Licenſed,
September 18. 1675.
Roger L'Eſtrange.

An

An ALPHABETICAL

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OF THE INCERTAINTY and VANITY OF Worldly *Arts* and *Sciences.*

CHAP. I.

Of the Sciences in General.

IT is an old Opinion, and the concurring and unanimous judgment almoſt of all Philoſophers, whereby they uphold, that every Science addeth ſo much of a ſublime Nature to Man himſelf, according to the Capacity and Worth of every Perſon, as many times enables them to Tranſlate themſelves beyond the Limits of Humanity, even to the Celeſtial Seats of the Bleſſed. From hence have proceeded thoſe various and innumerable Encomiums of the Sciences, whereby every one hath endeavour'd, in accurate, as well as long Orations, to prefer, and as it were to extol beyond the Heavens themſelves, thoſe Arts and Myſteries, where-

in, with continual labour, he hath exerciſed the ſtrength and vigour of his Ingenuity or Invention. But I, perſwaded by reaſons of another nature, do verily believe, that there is nothing more pernicious, nothing more deſtructive to the well-being of Men, or to the Salvation of our Souls, than the Arts and Sciences themſelves. And therefore quite contrary to what has been hitherto practiſed, my Opinion is, That theſe Arts and Sciences are ſo far from being to be extoll'd with ſuch high applauſes and Panegyricks, that they are rather for the moſt part to be diſprais'd and vilifi'd: And that indeed there is none which does not merit juſt cauſe of Reproof and Cenſure; nor any one which of it ſelf deſerves any praiſe or commendation, unleſs what it may borrow from the Ingenuity and Virtue of the firſt poſſeſſor. However, I would have you take this Opinion of mine in that modeſt Conſtruction, which may imagine, that I neither go about to reprehend thoſe who are of a contrary judgment, or that I intend to arrogate any thing ſingly ſingular to my ſelf, above others: Therefore I ſhall entreat you to ſuſpend your Cenſure of me, differing in this one thing from all others; ſo long as you find me laying an auſpicious foundation of proof, not upon Vulgar Arguments drawn from the Superficies and out-ſide of things, but upon the moſt firm *reaſons* deduc'd from the moſt hidden bowels of ſecret Knowledge; and this not in the ſharp ſtile of *Demoſthenes* or *Chryſippus*, which may not ſo well beſeem a Profeſſor of Chriſtianity, but would rather ſhew me to be a vain purſuer of flattery and oſtentation, while I endeavour to varniſh my Speech with the Fucus's of Eloquence. For to ſpeak Properly, not Rhetorically, to intend the truth of the Matter, not the ornament of Language, is the duty of one profeſſing Sacred Literature. For the Seat of Truth is not in the Tongue, but in the Heart. Neither is it of importance,

what

what Language we uſe in the Relation of Truth, ſeeing that falſhood only wants Eloquence, and the trappings of Words, whereby to inſinuate into the minds of Men; but the language of Truth, as *Euripides* writeth, is plain and ſimple; not ſeeking the graces of Art, or painted Flouriſhes. Therefore if this great Work of ours, undertaken without any Flowers of Eloquence (which in the ſeries of our diſcourſe we have not ſo much ſlighted as condemned) do prove offenſive to your more delicate ears; we entreat you to bear it with the ſame patience, as one of the *Roman* Emperours made uſe of, when he ſtood ſtill with his whole Army to hear the tittle-tattle of an impertinent Woman: and with the ſame humour that King *Archelaus* was wont to hear Perſons that were Hoarſe, and of an unpleaſant Utterance; that thereby afterwards he might take the more delight in the pleaſing ſounds of Eloquent Rhetoricians, and Tuneful Voices. Remember that ſaying of *Theophraſtus*, "That the "moſt Illiterate were able to ſpeak in the preſence of "the moſt Elegant Perſons, while they ſpake nothing "but Truth and Reaſon. And now that I may no longer keep ye in ſuſpence, through what Tracts and Byways I have as it were hinted out this Opinion of mine, it is time that I declare unto ye. But firſt I muſt admoniſh ye. That all Sciences are as well evil as good, and that they bring us no other advantage to excel as Deities, more than what the Serpent promis'd of old, when he ſaid, *Ye ſhall be as Gods, knowing good and evil.* Let him therefore glory in this Serpent, who boaſts himſelf in knowledge; which we read the Hereſie of the *Ophites* not a little unbeſeemingly to have done, who Worſhip'd a Serpent among the reſt of their Superſtitions, as being the Creature that firſt introduc'd the knowledge of Virtue into Paradiſe. To this agrees that *Platonick* Fable which feigns. That one

Theutus being offended with Mankind, was the first raiſer of that *Devil*, call'd the *Sciences*; not leſs hurtful than profitable: as *Thamus* King of *Ægypt* wiſely diſcourſes, writing of the Inventors of Arts and Letters. Hence moſt Grammarians Expound and Interpret the word *Dæmons*, as much as to ſay Artiſts. But leaving theſe Fables to their Poets and Philoſophers, ſuppoſe there were no other Inventors of Arts than Men themſelves, yet were they the Sons of the worſt Generation, even the Sons of *Cain*, of whom it is truly ſaid, *The ſons of this world are wiſer than the ſons of light in this generation.* If men be therefore the Inventors of Arts, is it not ſaid, *Every man is a Lyer, neither is there one that doth good?* But grant on the other ſide, that there may be ſome good men; yet follows it not, that the *Sciences* themſelves have any thing of virtue, any thing of truth in them, but what they reap and borrow from the Inventors and poſſeſſors thereof: For if they light upon any evil Perſon, they are hurtful; as a perverſe Grammarian, an oſtentatious Poet, a lying Hiſtorian, a flattering Rhetorician, a litigious Logician, a turbulent Sophiſter, a loquacious Lulliſt, a Lotteriſt Arithmetician, a laſcivious Muſician, a ſhameleſs Dancing-maſter, a boaſting Geometrician, a wandring Coſmographer, a pernicious Architect, a Pirat-Navigator, a fallacious Aſtrologer, a wicked Magician, a perfidious Cabaliſt, a dreaming Naturaliſt, a Wonder-feigning Metaphyſician, a moroſe Ethic, a treacherous Politician, a tyrannical Prince, an oppreſſing Magiſtrate, a ſeditious People, a Schiſmatical Prieſt, a ſuperſtitious Monk, a prodigal Husband, a bargain-breaking Merchant, a pilling Cuſtomer, a ſloathful Husbandman, a careleſs Shepherd, an envious Fiſherman, a bawling Hunter, a plundering Souldier, an exacting Landlord, a murderous Phyſician, a poiſoning Apothecary, a glutton-Cook, a deceitful Alchymiſt, a jugling Lawyer, a perfidious Notary, a Bribe-taking Judge, and a heretical and ſeducing Divine. So that there is nothing more

more ominous than Art and Knowledge guarded with impiety, seeing that every man becomes a ready Inventor, and learned Author of evil things. If it light upon a person that is not so evil as foolish, there is nothing more insolent or Dogmatical, having besides its own headstrong obstinacy, the authority of Learning, and the weapons of Argument to defend its own fury; which other fools wanting, are more tame and quietly mad; As *Plato* saith of the Rhetorician, *That the more simple and illiterate he is, the more he will take upon him to declaim; will imitate all things, and think himself not unworthy of any undertaking.* So that there is nothing more deadly, than to be as it were rationally mad. But if good and just men be the possessors of Knowledge, then Arts and Sciences may probably become useful to the publick Weal, though they render their possessors nothing more happy. For it is not, as *Porphyrius* and *Iambilicus* report, *That Happiness consists in the multitude of Arts, or heaps of Words.* For should that be true, they that were most loaden with Sciences, would be most happy; and those that wanted them, would on the other side be altogether unhappy; and hence it would come to pass, That Philosophers would be more happy than Divines. For true Beatitude consists not in the knowledge of good Things, but in good Life; not in Understanding, but in living Understandingly. Neither is it great Learning, but Good Will, that joyns Men to God. Nor do outward Arts avail to Happiness, only as conditional means, not the Causes of compleating our Happiness, unless assisted with a Life answerable to the nature of those good things we profess. Therefore saith *Cicero* in his Oration for *Archias*, " Experience tells us, That Nature without Learning is " more diligent in the pursuit of Praise and Vertue, than " Learning without natural inclination. It shall not then be needful (as the followers of *Averroes* contend) so violently to labour to season our minds with the so long,

ſo tedious, ſo difficult, ſo unattainable learning of all ſorts of Sciences, which *Ariſtotle* confeſſes to be a common felicity, and eaſie to be attain'd to by labour and diligence; but only to give our ſelves to what is more eaſie and common to all, the Contemplation of the moſt noble Object of all things, God: which common Act of Contemplation ſo eaſie to all men, is not obtain'd by Syllogiſm and Contemplation, but by Belief and Adoration. Where is then the great felicity of enjoying the Sciences? where is the praiſe and beatitude of the wiſe Philoſophers, that make ſo much noiſe in the School, ſounding with the Encomiums of thoſe Men whoſe ſouls perhaps in the mean time are at that inſtant ſuffering the Torments of Hell? This St. *Auſtin* ſaw and fear'd, while he exclaims with St. *Paul*, *The unlearned riſe, and take Heaven by force; while we with all our Knowledge, are caſt down into Hell.* So that if we may be bold to confeſs the Truth, That the Tradition of all Sciences are ſo dangerous and inconſtant, that it is far ſafer to be Ignorant, than to know: *Adam* had never been Ejected out of Paradiſe, had not the Serpent been his Maſter to teach him Good and Evil. And St. *Paul* would have them thrown out of the Church, that would know more than they ought. *Socrates*, when he had div'd into the Secrets of all ſorts of Science, was then by the Oracle adjudged to be the wiſeſt among many, when he had publickly profeſſed, That he knew nothing. The knowledge of all Sciences is ſo difficult, if I may not ſay impoſſible, that the age of Man will not ſuffice to learn the perfection of one Art as it ought to be: Which *Eccleſiaſtes* ſeems to intimate, where he ſaith, *Then I beheld the whole Work of God, that man cannot find out the work that is wrought under the Sun; for the which man laboureth to ſeek it, and cannot find it: yea, and though the wiſe man think to know it, he cannot find it.*

it. Nothing can happen more Peſtilential to Man, than Knowledge; this is that true Plague that invades all Mankind with ſo much confuſion that ſubverts all Innocence; ſubjecting us to ſo many Clouds of Sin and Error, and at length to Death. This is that that hath extinguiſh'd the Light of Faith, caſting our Souls into profound darkneſs, which condemning the Truth has mounted Error to a Throne. Therefore in my Opinion, neither is *Valentinian* the Emperour to de diſprais'd, who is reported to be ſuch an open Enemy of Learning; nor is *Licinius* to be accounted blameworthy, who affirm'd Learning to be the Poyſon and bane of the Common-wealth. But ſuch is the large freeneſs, and free largeneſs of Truth, as can be apprehended by no contemplations of Science, by no judgment of Sence how quick ſoever; by no evident proof, no Syllogiſtical Demonſtration, no humane Diſcourſe of Reaſon, but only by Faith: which he that is indued with, *Ariſtotle* in his Book of *Firſt Reſolves*, accounts to be in a better Condition, than he that is indued with Knowledge: which Words *Philoponus* Expounding, ſaith, is to be *better diſpoſed, as more knowing by Faith, than by Demonſtration, which is done by the cauſe.* Therefore ſaith *Theophraſtus* in his Book of Supernaturals, *As to ſo far, we may diſcern by the Cauſe, taking our beginnings from the Sences; but after we have paſſed the Extreams, and firſt Principles, we can go no farther, either becauſe we know not the Cauſe, or through the defect of our weak underſtanding.* *Plato* in his *Timæus* ſaith, "That our Abilities will not reach "to the Explanation of thoſe things, but commands "to believe thoſe that deliver'd them before, though "they ſpeak without any neceſſity of Demonſtration. For the Academick Philoſophers were in high eſteem, for affirming, that nothing could be Affirmed. There were alſo the *Pyronicks*, and many others, who were

of the ſame Opinion, That nothing could be affirmed. So that Knowledge hath nothing ſuper-excellent above Belief, eſpecially where the Integrity of the Author directs the free will of believing. Hence that *Pythagorical* Anſwer of *He hath ſaid it*; And that Vulgar Proverb of the *Peripateticks*, *We are to believe every man expert in his Art.* Thus we believe the Grammarian, as to the ſignification of Words. The Logician believes the Parts of Speech, delivered by the Grammarian. The Rhetorician takes for granted his Forms of Argument, from the Logician. The Poet borrows his Meaſures from the Muſician. The Geometrician takes his Proportions from the Arithmetician: And upon both theſe, the Aſtrologer pins his ſleeve. Supernaturaliſts uſe the Conjectures of Naturaliſts, and every Artiſt rightly truſts to the Method and Rules of another: For every Science hath certain Principles that muſt be believed, and can be by no means Demonſtrated; which if any one deny, thoſe Philoſophers will ſtreight cry out, He is not to be Diſputed withal, as a denyer of Principles; or elſe they will deliver him over to the rack of his own experience: as if one ſhould deny Fire to be hot, let him be thrown into the Fire, and then reſolve the Queſtion. So that of Philoſophers, they are forc'd to become Executioners, compelling men to believe that by force, that they cannot teach by Reaſon. To a Commonwealth there can be nothing more pernicious than Learning and Science, wherein if ſome happen to excel the reſt, all things are carried by their Determination, as taking upon them to be moſt knowing; who thereupon laying hold upon the ſimplicity and unskilfulneſs of the Multitude, uſurp all Authority to themſelves; which is oft the occaſion of the changing Popular States into Oligarchie, which dividing into Factions, is at length eaſily oppreſs'd by ſingle Tyranny; which never any man in the

the World was ever known to attain to without Knowledge, without learning, without Literature; only *Sylla* the Dictator, who, an Illiterate Person, invaded and obtained the Supreme Government: to whose ignorance the Commonwealth was yet so far beholden, that it was the occasion that at length of his own accord he quitted his great Command. Furthermore, all Sciences are but the Opinions and Decrees of private Men; as well those that are of use, as those that are prejudicial; as well those that are wholesom, as those that are pestiferous; as well the bad, as the good; being never perfect, but both doubtful, full of Error and Contention: and that this is evident we shall make appear, by taking a survey and making a particular inspection into every particular Science.

CHAP. 2.

Of the first Elements of Letters.

FOR who sees not, that the Arts of well speaking, that is to say, Grammar, Logick, Rhetorick, which are but the Porches and Wickets of Sciences, but not of Knowledge, are oft-times the Causes of more mischief than delight? which notwithstanding have no other rule of Truth for their Establishment, than the Decrees and Statutes of their first Institutors; which evidently appears in the Invention of Letters themselves which are the Elements and Materials of all Arts. The first Letters were *Caldæan*, invented by *Abraham*, as *Philo* affirms, and were in use among the *Caldæans*, *Assyrians*, and *Phœnicians*; though others say, that *Radamanth* was the first that fram'd Letters among the *Assyrians*. After this, *Moses* delivered certain Characters

racters to the *Jews*, though not the same which are us'd at this day; the Author of which, *Ezra* is said to be, and not only so, but of all the Books of the Old Testament. Afterwards, one *Linus* a *Calcidian* is said to have brought over Letters out of *Phœnicia* into *Greece*, being the *Phœnician* Characters, which were there used till *Cadmus* the Son of *Agenor* made publick among them other new Letters of another sort, sixteen in Number; to which in the time of the *Trojan* War *Palamedes* added four more; and after him, *Simonides* the *Militian* as many more. To the *Ægyptians* it is said that one *Memnon* first taught the use of Writing by the Portraitures of Beasts, as is seen in their Obelisks; but as for Letters, *Mercurie* is said to be the first that gave them the Knowledge thereof: that *Mercurie*, whom *Lactantius* affirmeth to be the first of that Name, to whom *Vulcan* the Son of *Nilus* succeeded in the Kingdom. But the first that taught the use of Letters among the Latines, was *Nicostrata*, sirnamed *Carmenta*. Thus we see seven sorts of Letters most famous in Antiquity, the *Hebrew*, *Greek*, *Latin*, *Syriac*, *Caldean*, *Ægyptian*, and *Getic*. Of which in a very Antient Manuscript *Crinitus* reports that he hath read these following Verses.

First Moses *Hebrew Letters did invent:*
To Attica *the wise* Phœnicians *sent:*
The Latine *ones* Nicostrata *found out:*
Syriac, *and* Caldee, Abram *without doubt:*
Ipsis *the* Ægyptians *taught*, *not with less Art:*
To Getans, Gallela *did theirs impart.*

But other People and Barbarous Nations of latter times have invented new Letters. For *Cordanus* the Bishop invented Letters for the *Goths*; and the Ancient *Franks*, who under the Leading of *Marcomirus* and

and *Pharamond* vanquish'd the *Gauls*, us'd certain Characters very little different from the *Greeks*: which Letters *Wastaldus*, writing their History in their own Language, made use of. There are also other Letters extant among the *Franks*, whose inventor one *Doraeus* is said to be, far different in Character from those of *Wastaldus*; together with others, of whom *Hichus* the *Frank* was Author, who came out of *Scythia* to the Mouth of the *Rhyne* with *Marcomir*. *Beda* also produces the Characters of certain *Norman* Letters, but without any certainty of their first Inventor. Many other Nations have appointed for their own use several new Characters of Letters; either Borrowed from the Ancients, or which they did impart, change, and corrupt: Thus the *Dalamatians* corrupted the *Grecian*; the *Armenians*, the *Caldean*, the *Lombards* and *Goths* defac'd and alter'd the *Latin* Characters. Many Ancient Letters are also quite lost, as of the Ancient *Hetrurians*, which notwithstanding formerly were in high esteem among the *Romans*, as *Livy* and *Pliny* witness. Of which Letters, the Characters are to be seen in many Ancient Coyns, although their signification be altogether unknown. For the *Romans* heretofore Conquering the greatest part of the World, took from many Nations the use of their own Letters, and violently impos'd upon them their own Forms. In the like manner the *Hebrew* Letters were lost in the Captivity of *Babylon*, and their Language was corrupted by the *Caldeans*. Thus the ancient Letters of the *Germans*, *Spaniards*, and other Nations, perish'd upon introducing the *Roman* Character; and their Languages were also by the same means wholly corrupted. On the other side, the Letters and Language of the *Romans* were corrupted and chang'd by the *Goths*, *Lombards*, *Franks*, and other Barbarous Nations: Neither is the *Latin* Language now in use the same with

with that in times of yore. Concerning the *Hebrew* Language and Character, there is no ſmall diſſention among the *Talmudiſts*; for Rabby *Jehuda* ſaid, That *Adam* the firſt man ſpake the *Aramæan* Language. *Marſurra* affirms, That the Law was delivered by *Moſes* in the Character which is ſaid to be the *Hebrew*; but in the Sacred Idiome of Speech, which being afterwards chang'd into the *Aramæan* Idiome, and written in the *Aſſyrian* Character by *Eſdras*; a little while after retaining the *Aſſyrian* Character, reaſſum'd the ſacred Idiome. Others ſay, That the Law was not written in other Characters at firſt, than thoſe at preſent known, but that ſometimes it was changed upon their fallings away, and by and by reſtor'd upon their repentance. Rabby *Simon* the Son of *Eleazar* believes neither the Language nor Character to have at any time been chang'd: So little of certain concerning the *Hebrew* Letters is there among the *Hebrews* themſelves. And indeed, ſuch are the alterations hapning through the Viciſſitude of times, that there are no Language or Letters that are able to make good the Antiquity or Truth of their firſt Original.

CHAP. 3.

Of Grammar.

YET out of theſe ſo inconſtant, and in all Ages mutable Principles of Letters and Languages, *Grammar* firſt, then the other Arts of well ſpeaking proceeded: For when it ſeem'd to be of little uſe to know Letters, unleſs they were joyn'd together in a certain Method and Form, and Syllables fram'd thereof, which at length might grow into Words and Sentences

tences for the underſtanding of Speech; then did certain Ingenious Men undertake to Ordain Rules of ſpeaking; that is to ſay, the Conſtruction of government of Words and Things ſignifi'd, impoſing as it were a bridle upon Speech, that whatever was written or ſaid according to thoſe Rules, ſhould be well written or ſaid, and ſhould be the Art of well ſpeaking, which Art they call'd *Grammar*. The firſt Inventor whereof among the *Grecians* is ſaid to be *Prometheus*. *Cretes Mallotes* was the firſt that brought it into *Rome*, being ſent by *Attalus* between the ſecond and third Punic War; which afterwards *Palæmo* Profeſs'd with great Oſtentation, ſo that he gave a new Name thereto, calling *Grammar* the *Palæmonian* Art: A man ſo Arrogant, that he boaſted, That Letters had their beginning, and ſhould dye with him; ſo proud, that he deſpis'd all the moſt Learned men of his Age; not forbearing to call *Marcus Varro* Hog. However, the Latin Grammar is ſo barren, and ſo much beholden to Greek Literature, that whoever underſtands not ſo much, is to be ejected out of the Number of Grammarians. Therefore all the Foundation and Reaſon of *Grammar* conſiſts only in the uſe and Authority of our Anceſtors, who have been pleas'd, that a thing ſhall be ſo call'd and ſo written, that words ſhall be ſo compounded and conſtrued; which being ſo done, they eſteem well done. From whence though *Grammar* boaſt it ſelf to be the Art of well ſpeaking, yet doth it falſly claim that Pre-eminence, ſeeing that with more advantage we learn that very thing from our Mothers and Nurſes, rather than from the Grammarians. The Language and Speech of the *Gracchi*, (who were moſt Eloquent Men) their Mother *Cornelia* poliſh'd and adorn'd. *Iſtria* taught her Son *Siles*, Son of *Aripethis* King of *Scythia*, the Greek Tongue. And it is well known, that

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in many Provinces where Foreign Colonies have been introduc'd, the Children have ſtill retain'd the Dialect of their Mothers. Hence it is, that *Plato*, and *Quintilian* are ſo careful in appointing Rules for the choice of a fit Nurſe. Far be it from us therefore to acknowledge the reaſon of well-ſpeaking to theſe Grammarians; who profeſſing *Grammar* only, and making that their only buſineſs, yet are skill'd in nothing leſs. *Priſcian* could not learn this Art in the whole time of his Life. And *Dydimus* is ſaid to have four, ſome ſay ſix thouſand Books upon this Subject. They report that *Claudius Cæſar* was ſo given to the Greek Tongue, that he added three new Letters thereto, which he afterwards made uſe of when he was a Prince. *Charles* the Great is ſaid to have Compil'd a *Grammar* for the *German* Tongue, giving new Names to the Months and Winds. Even to this hour how men toyl and labour Day and Night! ſcribling continually of all ſorts, Commentaries, Forms of Elegancy, or Phraſes, Queſtions, Annotations, Animadverſions, Obſervations, Caſtigations, Centuries, Miſcellanies, Antiquities, Paradoxes, Collections, Additions, Lucubrations, Editions, upon Editions. And yet not one of them all, whether *Grecian* or *Latine*, hath given any accompt how the *Parts* of *Speech* are to be diſtinguiſh'd, or what order is to be obſerv'd in their Conſtruction; or whether there be fifteen Pronouns, as *Priſcian* believes, or whether more, as *Diomedes* and *Focas* will have it: whether a Participle put by it ſelf, be ſometimes a Participle, or whether Gerunds are Nouns or Verbs: why among the Greeks, Nouns Plural of the Neuter Gender are joyn'd with a Verb of the ſingular Number: upon what accompt it may be Lawful to pronounce in *um*, Latine words terminating *a* and *us*, as for *Margarita*, *Margaritum*; for *Punctus*, *Punctum*: how it comes that the Word *Jupiter* makes *Jovis* in the

the Genitive Case: Why many write most Latin words with a Greek *Dipthong*; others not; as *Felix*, *Quæstio*: whether the Latin *Dipthongs* are only written, and not pronounced; or whether there be a double pronunciation in one Syllable: Likewise, why in some Latine words some use the Greek *y*, and some the Latin *i* only; as in *Consîdero*; Why in some words some double the Letters, some not; as *causa*, *caussa*; *religio*, *relligio*: Why the word *Caccubus*, by position long, by reason of the double *cc*, is notwithstanding most commonly by the Poets made a *Dactyle*: Whether *Aristotles* word for the Soul, ought to be writ *endelechia* with a *Delta*, or *entelechia* with a *Tau*. I omit their infinite and never-to-be-reconcil'd contentions about Accents, Orthography, Pronunciation of Letters, Figures, Etymologies, Analogies, Declinings, manner of Signification, change of Cases, variety of Tenses, Moods, Persons, Numbers; as also about the various impediments and order of Construction. Lastly, concerning the Number and Pedigree of the Latin Letters, whether *H* be a Letter or not; and many other trifles of the same Nature: so that not only as to Words and Syllables, but also in the very Elements and Foundations of Grammar it self, no reason can be given of such their continual warfare. Such a kind of Battel as this, *Lucian* of *Samos* has very elegantly describ'd, about the Consonants *S* and *T*; whether should have the Victory in the Word *Thalassa*, or *Thalatta*: Answerable to which, one *Andreas Solernitanus* hath with very much wit compil'd his *Grammatical War*. But these are poor and low things; but more, and of greater Consequence, could we urge concerning their deprav'd significations of Words, with which they impose upon the greatest part of the Universe, not a little to the damage of the publick Weal, while they interpret Subjection to the Law, Servitude; Liberty

Liberty of the People, they call that when every one has Liberty to do what he pleaſes; *Acriſonomie* or Equality of right they call that when there is the ſame puniſhment, the ſame reward to all alike. In like manner they call that a quiet and peaceable Government, when all things ſubmit to the inordinate will of the Prince; that a happy Government, when the People wallow in eaſe and luxury. By ſuch-like expoſitions as theſe, and many other, Phyſick and Law are corrupted; nay, the very Scriptures, and Chriſt himſelf, are compell'd to be at a kind of variance one with another, and himſelf with himſelf; wreſting thoſe holy words not according to the meaning of the Holy Ghoſt, nor to the Advantage of humane Salvation, but to the ſenſe and meaning of their inſignificant Compendiums and Deſcants thereupon: whence ariſe moſt eminent miſchiefs; Error in Words, being many times the parent of Error in Matter. This miſtake was grievous to *Saul* firſt King of the *Jews*, in the word *Zobar*, which ſignifies both a Male, and the Memory. So that when God ſaid, *I will root out the memory of Amaleck*, *Saul* thought he had ſufficiently executed the Command, in deſtroying all the Males. The like Error befell the *Greeks* and *Latines* in the word *Phos*, which ſignifies both *Light*, and *Man*; by which ambiguity of the word, the ancient adorers of *Saturn* being deceiv'd, were wont to Sacrifice a Man in their uſual Ceremonies; whereas otherwiſe they might have as well appeas'd their Deity by the only kindling of proper Lights and Fires: which Error was afterwards reform'd by the prudence of *Hercules*. Laſt of all, Divines and holy Friers mixing themſelves among the Tribe of Grammarians, are forc'd to make uſe of Hereſie to make good their Conteſts about the ſignification of Words, overturning the Scriptures for Grammars ſake; evil Interpreters of words well ſpoken:

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men truly vain, and truly unhappy, blinding themſelves with their own Art, and flying the Light of Truth; who while they over-diligently ſcrutinize into the force of Words, loſe the ſenſe of the Scripture, not willing to underſtand the word of Truth: which puts us in mind of the ſtory of the Prieſt, who having many Hoſts at one Elevation, for fear of committing a Grammar-abſurdity, cry'd out, *Theſe are my Bodies.* Whence aroſe that execrable Hereſie of the *Antidicomarianites* and the *Elvidians*, denying the perpetual Virginity of the Bleſſed Virgin, but from that one word *until*, where it is ſaid, Becauſe *Joſeph* did not know her until ſhe had brought forth her firſt-born? What ſtrife and contention have theſe two Syllables *from* and *through* rais'd between the Latin and Greek Church! The Latins aſſerting the Holy Ghoſt to proceed from the Father and from the Son; the Greeks denying him to proceed from the Son, but from the Father through the Son. How many Tragedies has the word *Niſi* been the occaſion of in the Council of *Baſil!* the *Bohemians* aſſerting the Lords Supper to be neceſſary in both kinds, becauſe it is written, *Unleſs ye eat the Fleſh of the Son of Man and drink his Blood, ye ſhall not have life in ye.* Whence that opinion of the *Waldenſes* and others their followers concerning the *Euchariſt*, but from the word *is*, which they will have Symbolically underſtood, which the Roman Church would have meant Eſſentially? There are other pernicious Hereſies of the Grammarians: but ſo nice, ſo ſubtile, that unleſs the *Oxonians*, the moſt acute Divines of *England*, or the *Sorboniſts* of *Paris*, had diſcover'd them with their *Lynx*'s eyes, and condemn'd 'um under their great Seals, it would be difficult to ſhun them: of this nature are thoſe ſubtleties, which is beſt ſaid, Chriſt thou Preacheſt, Chriſt Preacheth; I Believeſt, thou Believeth, Believing am I; alſo that the Word, the permanent Word, may be

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depriv'd of all its accidents: alſo that there is no name of the Third Perſon, and the like; which if they be Heretical, then are *Iſaias* and *Malachy* in the firſt place to be accounted Hereticks, who both introduce God ſpeaking of himſelf in the Third Perſon: the firſt, when God ſpeaks to *Ezekiel*, ſaying, *Ego addet*, not *addam ſuper dies tuos.* The other is this, *Et Domini Ego, ubi eſt timor meus?* In which place he makes God giving himſelf the appellation of *Dominus* in the plural Number. Much rather ought they to be accounted Hereticks, who are now eſteem'd the chief Divines in the *Roman* World, amuſing and clouding the whole Doctrine of the Orthodox Church, with novelty of Pronunciation, contrary to all the rules and maximes of Grammar, with far-ſtrain'd words, new-made Vocabularies, and abſtruſe Sophiſms; teaching moreover, That the Doctrine of Theology cannot be truly delivered in neat and genuine Language. And a miſerable thing it is to conſider, what Debates, what Errors theſe obſtinate Grammarians and proud Sophiſts are the occaſion of, by means of their perverſe and imperious Interpretations of Words; while ſome out of words gather Sentences; others out of Sentences gather Words. Hence in Phyſick, in both Laws, in Philoſophy, in Theology, infinite Arguments and Errors ariſe. For Grammarians demonſtrate nothing, but ſolely lean upon Authorities, which are oft-times ſo various and diſcordant among themſelves, that of neceſſity the moſt of them muſt be falſe; inſomuch that they who moſt confide in their Precepts, muſt be thought to utter leaſt of all to the purpoſe. For all the Laws of Speech abide not with the Grammarians, but with the People, that by continual cuſtom attain the uſe and habit of well-ſpeaking. Now the vigour of the Latin Tongue after it ceaſed among the People, through the Invaſion of barbarous Nations, the true ſubſtance thereof

is

is not to be ſought among the Grammarians, but among the moſt Authentick and Learned Authors, as *Cicero*, *Cato*, *Varro*, both *Plinies*, *Quintilian*, *Seneca*, *Suetonius*, *Quintus Curtius*, *Livie*, *Saluſt*, and ſuch-like; in whoſe Writings only remain the delights of the Latin Language, and the Cuſtom of well-Speaking; not in the ſcribblements of Grammatical Lettermongers, who by their ſtarch'd Rules concerning declining of Verbs and Caſes, Compounds and Deponents, impoſe more upon the Latin Tongue, and oftentimes frame to themſelves ſtranger words than is fit for the Latin Language to own. Though it be apparent to the World, that there is no faith to be given to theſe Grammarians touching the truth of the Latin Tongue, yet theſe impertinent Scribblers arrogate to themſelves to be the only Cenſurers of other Mens Writings, their Judges and Interpreters, and all Books and Authors to reduce into Method, and to allow or reject at their pleaſures. Never was any Author of ſo ſublime a wit whatever extant, which has ſcap'd their malicious ſlanders, or whom they have not tax'd and calumniated as they thought good. They accuſe *Plato* of Confuſion, of whoſe faults *George Trapezund* hath put forth ſeveral Books, who as *Crinitus* declares, is therefore by others call'd the Parent of Truth and Verity. They ſeek perſpicuity in *Ariſtotle*, condemn him of Obſcurity, giving him the nick-name of *Sepia* (or *Cuttle-fiſh.*) *Virgil* they condemn for little Wit, and for being a Plagiarie, and an Uſurper of other Mens Works. *Demoſthenes* diſpleaſes *Tully*. On the other ſide, *Tully*, that great Rhetorician of the Latins, is accus'd of Bribery, reproach'd for being fearful, ſuperfluous in Repetitions, cold in his Joking, tedious in his Exordiums, idle in his Digreſſions, ſeldom growing Warm, ſlowly Swelling, yea, reprehended by thoſe even of our Age, and by *Capella* tax'd for his diſorderly Stile, but more by

Appollinaris branded for being Flat and Insipid. *Trogus* condemns *Livies* Orations for Fictions. *Plautus* and *Horace* cannot agree. *Lucilius* is damn'd for the ruſtickneſs of his hobling Verſe. *Pliny* like a Rapid Stream is ſaid to graſp and overflow with too much Matter. *Ovid* is complain'd of, for too much indulging his own Fancy. *Saluſt* is accus'd of affectation, by *Aſſinius Pollio*. *Terence* could do little without the aſſiſtance of *Labeo* and *Scipio*. *Seneca* is adjudg'd to be Lime without Sand; whom *Quintilian* taxed in theſe words: *If he had not contemn'd his Equals, had he not been Covetous, had he not too much lov'd and admir'd his own things, if he had not injur'd weighty Matters with trivial Sentences, he then might have been eſteem'd more in the judgment of Learned Men, than in the Love of Children.* *Mareus Varro* is call'd a Hog. *Macrobius* a moſt Learned man degraded, as one of an impudent and ungrateful Genius: Neither is there any that ever wrote in Latin, whom *Laurentius Valla* the Learnedeſt of all the Grammarians hath ſpar'd in his Anger; and yet him hath *Mancinellus* moſt cruelly butcher'd. *Servius* of old was thought to have well deſerv'd of the Latin Tongue, yet hath *Beroaldus* moſt furiouſly oppos'd him; and our later Grammarians altogether ſhun him as a *Barbarian*. Thus all the Grammarians rage one againſt another: but laſtly, by their means it comes to paſs, that the Tranſlation of the Holy Scriptures, under pretence of Correction, hath been ſo often chang'd, that now it ſeems altogether to differ from it ſelf: Through their devices and cenſures, thoſe doubts now reigning have been rais'd concerning the Revelation, the Epiſtle of St. *Paul* to the *Hebrews*, the Epiſtle of *Jude*; and many other places and Chapters of the New Teſtament by many call'd in queſtion, even to an endeavour of ſubverting the Evangiles themſelves. But now to the Poets.

CHAP.

CHAP. 4.

Of Poesie.

POesie, in the Judgment of *Quintilian*, is another part of Grammar: for this reason not a little proud, that heretofore *Theaters* and *Amphitheaters*, the most stately Fabricks of the time, were with great cost and magnificence erected, not for Philosophers, Lawyers, Physicians; not for Rhetoricians, Mathematicians, or Divines, but to present the Fables of the Poets. An Art invented to no other purpose, but with lascivious Rhymes, measure of Syllables, and the gingling noise of fine words, to allure and charm the Ears of men addicted to folly; and furthermore, with the pleasing inticements of Fables, and mistakes of feigned Stories, to insnare and deceive the mind. Therefore hath she deserv'd no other title, than to be *the female Architect of falshood, and the preserver of idle and fond Opinions.* And though we may pardon so much of her as countenances Madness, Drunkenness, Impudence, and Boldness; yet who can bear with patience her undaunted Confidence in maintaining Lyes? For what corner of the Earth hath she not fill'd with her hair-brain'd Trifles and idle Fables! Taking the first rise of her fabulous Stories from the very *Chaos*, she relates the divisions of Heaven, the birth of *Venus*, the fight of the *Titans*, the infancy of *Jove*, the deceits of *Rhea*, and cheat of the *Stone*, *Saturnus* Bonds, the Rebellion of the *Gyants*, the Thievery and Punishment of *Prometheus*, the wandrings of *Delos*, the travail of *Latona*, the slaughter

of *Pytho*, the Treachery of *Tyrus*, *Deucalion*'s Flood, Stones turn'd into Men, the Butcheries of *Iacchus*, the Fraud of *Juno*, *Semele*'s Conflagration, the double Progeny of *Bacchus*, and whatever is reported of *Minerva*, *Vulcan*, *Erichthonius*, *Boreas*, *Orichyia*, *Theseus*, *Ægeus*, *Castor*, *Pollux*, the Rape of *Helen*, the death of *Hyppolitus*; To these may be added the absconding of *Ceres*, the Rape of *Proserpina*, together with the stories of *Minos*, *Cadmus*, *Niobe*, *Pentheus*, *Atreus*, *Oedipus*, the Labours of *Hercules*, the Light of the Sun and *Neptune*, *Athamas* madness, *Io* turn'd into a Heifer, and *Argos*, her keeper kill'd by *Mercury*, with those other Dreams of the Golden Fleece, *Peleus*, *Jason*, *Medæa*; the death of *Agamemnon*, and punishment of *Clytemnestra*, *Danae*, *Perseus*, *Gorgon*, *Calliopea*, *Andromeda*, *Orpheus*, *Orestes*, the Travels of *Æneas* and *Ulysses*, *Circe*, *Thelagon*, *Æolus*, *Palamedes*, *Nauplius*, *Ajax*, *Daphne*, *Ariadne*, *Europa*, *Phædra*, *Pasiphae*, *Dædalus*, *Icarus*, *Glaucus*, *Atlas*, *Geryon*, *Tantalus*, *Pan*, *Centaurs*, *Satyrs*, *Syrens*, and whatever else has been delivered to memory concerning these notorious untruths. Neither hath she been contented only with Mankind, but also she hath made the Gods themselves Parties to her delusive Stories, relating in pleasing measures, and in the mischievous charms of Verse, their Birth, their Deceases, Strifes, Quarrels, Animosities, Battels, Wounds, Lamentations, Bonds, Loves, Lusts, Fornications, Adulteries; not only deceiving and infecting the present Age, but having neatly preserv'd and pickled up these bestialities of the Gods in neat Verse and Meter, communicates the same to posterity, like the Venome of Mad Dogs, compelling all that are Bit, to be in the same condition. And with so much Art are her Lyes woven, that they are often prejudicial to true History, as appears by the feigned Adultery of *Dido* with *Æneas*, and the taking of *Troy* by the *Greeks*. Some there are

arrived

arrived at such a height of madness, that they ascribe some share of Divinity to her, because the Devils formerly return'd their Answers in Poetical Anagrams. Hence Poets are in some sence said to be Prophets, and inspired from above; their trifling Verses being us'd as Oracles and Answers of Divination: which is the reason that *Spartianus*, in the Life of *Trajan*, makes mention of *Sortes Homericæ*, so called from the Verse of *Homer*, and of the *Virgilianæ Sortes*, so nam'd from the Poems of *Virgil*, which superstition is now transferr'd and apply'd to sacred Text, and the Poetry of the Psalms, not without the connivance of some of the greatest Masters of our Religion. But to return to Poesie; St *Austin* hath commanded it to be exil'd from the City of God: Heathen *Plato* expels it out of his Common-wealth, and *Cicero* forbids it to be admitted: *Socrates* admonishes the person that desires to keep the virgin-purity of his good name undefiled, to beware of the acquaintance of Poets, for that their power to praise is not so great, as the force that lies in their slander and dispraise. Thus we see *Minos*, celebrated by *Homer* and *Hesiod* for the justest of Kings, because he made War upon the *Athenians*, rais'd all the Tragick Poets about his Ears, who immediately sent him packing to Hell. *Penelope*, so famous in *Homer* for her Chastity, yet *Lycophron* reproaches as one that lay with many Adulterers. *Dido*, a most vertuous and continent Widow, Foundress of *Carthage*, *Ennius* the Poet, in his Poem upon *Scipio*'s Life, feigns to have unchastly lov'd *Æneas*, whom by computation of time it was impossible for her to have seen; And *Virgil* confirms the same so plausibly, that the Story hath almost gain'd belief. At length this liberty of lying and slandering was advanced to that height, that the Censors thought fit to enact a Law, whereby the falshoods and reproaches of Poets might be sup-

pressed. Among the Ancient *Romans*, Poesie was held in great disrepute, so that whoever gave his mind to the Study thereof, was, as *Gellius* and *Cato* witness, accounted as a publick Enemy. And *Q. Fulvius* was accused by *M. Cato*, for that he going Pro-Consul into *Asia*, had taken *Ennius* the Poet along with him to bear him company. Neither doth that great Justiciary, the Emperor *Justinian*, give any freedom or immunity to the Professors thereof. *Homer* was call'd the Philosopher of all Poets, and the Poet of all Philosophers; yet the *Athenians* laid a Fine upon him as a Mad-man, of fifty Drachm's; and they laught at and derided *Tichteus* the Poet, as one beside his Wits. The *Lacedemonians* also commanded the Books of *Archilochus* the Poet to be carried out of their City. And thus the best and wisest of Men have always despised Poesie as the Parent of Lies, finding Poets to be such monstrous Liars, as being such who never made it their Study to speak or deliver in Writing any thing of sound knowledge, only to tickle the Ears and Fancies of vain Persons with idle Stories, always building Castles in the Air, as *Campanus* hath truly said of them.

Mad Poets only on their Verses feed,
Reject their Fables, they will starve for need:
Their Lyes their Riches are, and all their Gold
They feign, and think that they enjoy; so bold
To think the Palm grows only the reward
To Crown the Brows of every lying Bard.

Furthermore, there are most desperate Contentions not only about the Forms and Figures of Verses, and also concerning the Feet, Accents and Quantity of Syllables long and short (for these are the Trifles of Grammarians) but also about their own Toys, Figments,

ments, and Lyes: for example, the Club of *Hercules*, the chaste Tree, the Letters of the *Hyacinth*, the *Daughters* of *Niobe*, the Tree under which *Latona* brought forth, as also concerning the Country of *Homer*, and his Sepulcher: Which was eldest in time, *Homer* or *Hesiod*: Whether *Patroclus* were before *Achilles*: In what Attire *Anacharsis* the *Scythian* slept: Why *Homer* did not honour *Palamedes*: whether *Lucan* be to be placed among the Poets or Hereticks: Also concerning the thefts of *Virgil*, and what time of the year he dyed. Who was the Author of the little Epigrams, is a great Contest among the Grammarians, and hitherto undecided. To say truth, all the Verses of the Poets are full of Impostures and Fables; invented for the delight of Fools, under pretence of Flattery, or detraction of the worst of Men. Whatever Poets do, whether they relate, praise, or invoke, 'tis all but in flattery of their own Fables; again, whether they inveigh, Satyrize, or accuse, they do it in applause of their own Fables; acting always the parts of Madmen. Rightly therefore did *Democritus* call Poesie not an Art, but Madness. Therefore *Plato* said, that he *never knocks at a Poets Doors, being in his Wits.* Then are Poets said to express most admirable Lines, when they are either Mad or Drunk. For this cause St. *Austin* calls Poesie the Wine of Error, quaft only by drunken Doctors. St. *Jerome* also calls Poesie the Meat of the Devils. An Art of it self thin and naked, which is in reality a meer insipid thing, unless it be clad and season'd with some other Learning. An Art always hungry, always starving, and like Mice, feeding on stollen Cates; yet I know not with what boldness in the midst of their trifles and Fables, like *Tithonus* Grashoppers, the *Lycian* Frogs, the *Myrmidons* Emmets, promising to themselves immortal Fame and Glory.

Live

Live happy then, such Charms my Numbers boast,
No day shall see ye in Oblivion lost.

Which indeed is no Fame or Reward at all, or at most very little profitable. Neither is it the Office of a Poet, but of a Historian, to prolong the life of Reputation.

CHAP. VI.

Of History.

NOW *History* is a Narration of Actions, either with praise or dispraise, which declares and sets forth the conduct and event of great things, the Actions of Kings and Illustrious Men, according to the order of time and Place. Therefore most Men think this to be the Mistress of well-living, and most useful for the instruction thereof; for that by the examples of great things, it both incites the best of Men, out of a desire of Immortal Glory, to undertake great and noble Actions, and also for fear of perpetual Infamy, it deters wicked Men from Vice. But it often falls out contrary; and many, as *Livie* relates of *Manlius Capitolinus*, had rather purchase great than good Fame; and when they cannot obtain their desired greatness by vertuous means, will endeavour to atchieve it by Acts of Impiety; as *Justin* out of *Trogus* relates of *Pausanias* the young *Macedonian*, famous for the Murder of King *Philip*; and is also justifyed of *Herostratus*, who burnt the Temple of *Diana*, the most famous Structure in the World, which had been two hundred years in building, at the expence of all *Asia*, as *Gellius*,

lius, *Valerius*, and *Solinus* report. And although it was enacted under moſt ſevere Penalties, that no Man ſhould ſo much as make mention of his name, either by Word or Writing; yet he attain'd the end which ſpurr'd him on to commit ſo great a Villany, his name being ſtill remembred, and yet living to this out preſent Age. But let us return to Hiſtory; Which being a thing that above all things promiſes Order, Fidelity, Coherence, and truth, is yet defective in every one; For Hiſtorians are at ſuch variance among themſelves, delivering ſeveral Tales of one and the ſame Story, that it is impoſſible but that moſt of them muſt be the greateſt Lyers in the World. For to omit the beginning of the World, the Univerſal Deluge, the Building of *Rome*, or of any other great City from whence they generally commence the firſt beginnings of all their huge Narratives, of which they are altogether Ignorant, of the other generally very incredulous, and of the third very uncertain what to determine: For theſe things being the moſt remote in time, more eaſily gain Pardon for vulgar Error. But as to what concerns latter Times and Ages, within the memory of our Anceſtors, there is no excuſe that can be admitted for their Lying. Now the cauſes why they ſo much differ among themſelves, are many. For the moſt of Hiſtorians, becauſe they were not living at the ſame time, or were not preſent at the Actions, or converſant with the perſons, taking their Relations upon truſt at the ſecond hand, miſt the chief ſcope of Truth and Certainty. Of which Vice *Eratoſthenes*, *Metrodorus*, *Septius*, *Poſſidonius*, and *Patrocles* the Geographer, are accuſed by *Strabo*. Others there are, who having ſeen by halves, as in a March, or as Mendicant Travellers to perform Vows, viewing many Provinces, undertake to compile Hiſtories; ſuch as formerly *Onoſicritus*

and

and *Ariſtobulus* ſet forth concerning *India*. Some others to pleaſe their own Fancies will feign upon true Hiſtory, and ſometimes for the Fables ſake omit the whole Truth, as *Diodorus Siculus* notes of *Herodotus Liberianus*; and *Vopiſcus* of *Tribellius*, *Tertullian* and *Oroſius* of *Tacitus*; among which you may likewiſe reckon *Danudes* and *Philoſtratus*. Others convert the whole Story into Fables, as *Guidus*, *Cteſius*, *Hæcateus*, and many other of the Ancient Hiſtoriographers. Others there are, who impudently arrogating to themſelves the Name and Title of Hiſtorians, leſt they ſhould ſeem to be ignorant of any thing, or to have borrowed from others, preſume to write ſtrange and wonderful Relations of unknown Places, and inacceſſible Provinces. Of which nature, are thoſe Figments of the *Arimaſpy*, *Gryphons*, *Pigmies*, *Cranes*, People with Dogs Heads, the *Aſtromory*, People with Horſes Feet, the *Phaniſſii*, and the *Troglodites*; a-kin to which are thoſe Relations that aver the Northern Seas to be frozen all over: However, they find Fools, and Men without Wit or Judgment, who believe theſe things and take 'um for Oracles. In the number of theſe idle Writers is *Ephorus* to be reckoned, who related that there was but one City in *Ireland*; as alſo *Stephen* the *Græcian*, who ſaid the *Franks* were a People of *Italy*, and that *Vienna* was a City of *Galilee*; together with *Arianus*, that affirm'd the *Germans* to be Borderers upon *Ionia*; and *Dionyſius*, ſo notorious for his Tales of the *Pyrenæan* Hills. For further confirmation, we find that what *Tacitus*, *Marcellus*, *Oroſius*, and *Blondus* diſcourſe concerning many places of *Germany*, is for the moſt part very unagreeable to Truth. Falſly doth *Strabo* affirm, that *Iſter*, which is the *Danow*, riſes not far from the *Adriatick* Sea: Falſly doth *Herodotus* af-

firm

firm the ſame River to flow from the Weſt, that it riſes among the *Celtæ*, the fartheſt people of all *Europe*, and diſgorges it ſelf among the *Scythians*. Again, falſly doth *Strabo* relate, that the Rivers *Lapus*, and *Viſurgus*, flow as far as *Hanaſus*; when as *Lapus* falls into the *Rhine*, and *Viſurgus* into the Sea. So *Pliny* relates, that the River *Moſa* haſtens into the Ocean, whereas it runs not into the Ocean, but into the *Rhine*. Errors like theſe, we find among Hiſtorians and Geographers of a later date. *Sabellicus* makes the *Alany* to be deſcended from the *Alemanni*, and the *Hungarians* from the *Huns*. Moreover, he aſſerts the *Goths* and *Getars* to be the *Scythians*, and confounds the *Danes* with the *Dacians*, and fixes the Mountains of D. *Ottilias* in *Bavaria*, which was not far from *Argentoratum*. *Volaterranus* alſo will have *Auſterania* and *Auſtria*, the *Avari* and *Savani*, *Lucerna* and *Naulium*, to be the ſame; and ſaith that *Pliny* makes mention of the *Switzers* of the *Canton* of *Bearn*, when it is known they were placed there long after by *Bartholdus*, Duke of the *Zaringii*. In like manner *Conradus Celtes* believes the *Dacians* and *Cimbrians* to be the ſame; and places the *Riphean* Mountains in *Samaria*, ſaying beſides that, that the Gum *Amber* diſtills out of a Tree. There are yet other Hiſtorians guilty of greater Lies than this, and deſerving double blame, who though they were preſent at the tranſactions themſelves, or otherwiſe knowing the carriage and management of things, yet overcome by favour and affection, in flattery of their own Party, againſt the Faith of Hiſtory, will confirm Falſity for Truth, and deliver to Poſterity a wrong account of things. Of theſe there are ſome who undertaking to write Hiſtories in excuſe, or juſtification of ſome particular Mens Actions, and relating

ting only ſuch things as conduce to make good their Argument, while they either diſſemble, paſs by, or extenuate the reſt, make imperfect and corrupt Hiſtories. Of which fault *Blondus* taxes *Oroſius*, for that he omits that famous overthrow in *Italy*; which made the *Goths* Maſters of *Ravenna*, *Aquilegia*, *Ferrara*, and almoſt all *Italy*; leſt he ſhould injure the Argument which he had propounded to himſelf. Others there are, who out of Fear, Envy, or Hatred, detract from the Truth. Others, while they greedily deſire to extol their own Acts, vilifie the deeds of others, ſo to bring them into contempt; writing not what the thing is, but what they deſire it ſhould have been: not doubting they ſhall ever want thoſe that will not only confirm, but Patronize their untruths. This Vice was very familiar among the Ancient Greek Authors, and at this time many of your Annaliſts and Chronographers are guilty of the ſame; as *Sabellicus* and *Blondus*, in their Venetian Stories; *Paulus Emilius*, and *Gaguinus*, in their Relations of the *Franks*. Men whom, as *Plutarch* ſaith, Princes cheriſh for no other reaſon, than that they by their ſmart wits ſuffocating and concealing the Merits of others, may be only free to advance their Actions, magnify'd by the Addition of Fables, countenanced by the Majeſty of Hiſtory. Thus the Greek Hiſtorians writing of the Inventors of things, aſſume and arrogate all things to their own Countrymen. There is another Crew the moſt abominable of all, which are Flatterers, who endeavouring to deduce the Pedigree of their Princes from the moſt antient Kings, when they cannot compaſs their ends in the right line, extravagate into foreign Pedigrees and Fables, feigning the names both of Kings and Places, not omitting any Fraud, that may help out

their

their purpose. Of this sort is that Barbarian *Hunebaldus*, who writing the History of the *Franks*, has feigned the name of *Scythia*, *Sicambria*, and *Priamus* the younger, which never any Historian did before, or ever follow'd him in doing after, unless those that were like himself, as *Gregorius Turonensis*, *Rheginо*, and *Sigisbert*, and some few others. Of the same Chaff is *Vitiscindus*, who will have the *Saxons*, the most ancient People of *Germany*, to be descended from the *Macedonians*, especially the Race of *Alexander*, whom the greatest part of the rest pursue in the same Error. Many write Histories, not so much for Truths sake, as to delight the Reader, and to set forth some Idea of a King which they have framed to themselves. Whom if any one convince of falshood, they cry they did not aim at the Truth of Transaction, so much as the profit of Posterity, and propagating the fame of their own Ingenuity; therefore they do not relate how things were done, but how they ought to have been done; it not being their business obstinately to defend the Truth, but to feign and falsifie where it seems profitable, calling *Fabius* to witness, that a lye is not to be dispraised, which perswades to honesty: And furthermore affirming, that when they write to posterity, it matters not under whose name, or in what order of time the Example of a good Prince be exposed to publick view. Thus *Xenophon* wrote the Story of *Cyrus*, not as he was, but what he ought to have been; propounding him as a true Pattern and Example of a Just and Heroick Prince. Hence it comes to pass that many apt to feign by Nature, and using industry therewithal, have applyed themselves to write those Romances of *Morgant*, and *Morgalona*, *Amadis*, *Florian*, *Tyran*, *Conamor*, *Arthur*, *Lancelot*, *Tristram*; generally unlearned, and worse than the mad Dreams of

Poets;

Poets, and more fabulous than Comedies and Fables themſelves. Among the learned, *Lucian* and *Apuleius* obtain the firſt degree; part alſo of the Hiſtory of *Herodotus* is not to be left out, which *Cicero* denyes not to be very full of lies and ridiculous Fables. For there we read of the *Medes* drinking up whole Rivers at a Dinner, and how People ſail'd over the Mountain *Athos*.

And whatſoever elſe the lying Greek
In Story dares ———————

And theſe are the reaſons that there is no exact Truth to be found in Hiſtory, though it be the thing we moſt ſeek for there. Seeing then there are no Writings of publick Tranſactions that are able to declare the real Truth, and convince Error, but that every Man is left to his own opinion; hence it happens that there is ſo much diſcord among Hiſtorians, in ſo much that they write ſometimes quite contrary of the ſame things. In how many places, ſaith *Joſephus*, doth *Helianicus* differ from *Ageſilaus* in point of Genealogy! in how many places doth *Ageſilaus* correct *Herodotus*! How doth *Ephorus* ſhew *Helianicus* to be falſe in moſt things! how doth *Timæus* rebuke *Ephorus*! and others coming afterwards, how do they find fault with *Timæus*! but every one blames *Herodotus*. In many things *Thucidides* is accuſed to be fallacious, though he ſeem to have written very tenderly, and with much care. This *Joſephus* Writes of others, whom notwithſtanding our *Ægeſippus* very ſeverely corrects. Furthermore, many from the relations of Hiſtoriographers relate many things, but not upon proof; and thoſe that go about to prove things that are not to be juſtify'd, generally propound the worſt examples for imitation. For they who ſo much

extol

extol, and raiſe ſuch lofty Pyramids to the praiſes of *Hercules*, *Achilles*, *Hector*, *Theſeus*, *Epaminondas*, *Lyſander*, *Themiſtocles*, *Xerxes*, *Cyrus*, *Darius*, *Alexander*, *Pyrrhus*, *Hannibal*, *Scipio*, *Pompey*, and *Cæſar*; what have they done, but deſcrib'd the greateſt and moſt furious Thieves and Robbers in the World? Say they were great Generals, yet were they the worſt and wickedeſt of men. If any one ſhall ſay to me, That there is much wiſdom to be gain'd by the reading of Hiſtory; I will grant it, ſo he allow that there is alſo more impiety to be learnt: and indeed, as *Martial* upon another occaſion ſaith, *There are ſome good things made indifferent, but an infinite of Evil.*

CHAP. VI.

Of Rhetorick.

NOW Rhetorick, which is the next, whether it be an Art or no, is mainly diſputed among the moſt Learned men, and remains to this day a queſtion undetermin'd. For *Socrates* in *Plato* by moſt ſound Reaſons argues it to be neither an Art nor a Science, but a certain kind of ſubtilty, and that neither noble nor honeſt, but meer low, illiberal, and ſervile flattery. *Lycias*, *Menedemus*, and *Cleanthes* were of Opinion, That Eloquence could not be comprehended within the bounds of any Art, but that it proceeds from Nature, which is the common School-miſtreſs of Mankind; and as occaſion ſerves, teaches every one to ſooth, to relate pleaſant Stories, and to uſe Arguments: and as for Memory, right Pronunciation, and Invention, they are meerly Natural Effects; which

is indeed not a little evident in *Antonius*, the Prince of the Latin Orators. And although before *Thiſias*, *Coraces*, and *Gorgias*, there was not any one who had either taught, or wrote of Rhetorick; yet were there many men, who through the ſtrength of their Natural parts became to be very Eloquent. Furthermore, ſeeing that Art is defin'd to be a Collection of Precepts, it is a great diſpute among the Rhetoricians, what that end ſhould be, whether to perſwade, or to teach good utterance: and not content with the true grounds, they daily ſeek to invent new and fictitious. To which end, they have found out ſo many Theſes, Hypotheſes, figures, colours, characters, ſuaſory phraſes, controverſies, declamations, proems, inſinuations, courtſhips, and artificial ſtories, that it is impoſſible to recount them all; and yet they deny, that among all theſe, the end of Rhetorick is to be found. This made the *Lacedemonians* altogether refuſe it; believing that the ſpeech of good men ought to proceed from the ſincerity of the heart, not from the Hypocriſie of Studied Artifice. The ancient *Romans* would not admit Rhetoricians into their City in a long while. And when *Cicero* had after much labour endeavour'd to ſhew that the faculty of making Orations did not proceed from Art, but from Wiſdom, as he aſpires to prove in his Book *De Oratore*; yet is not the Rhetorician whom he there propoſes for the only true pattern of an Orator ſo well approv'd of; nay to *Brutus*, a man of ſingular Integrity, no way pleaſing. And always this Opinion hath born ſway, That the Precepts of Oratory are more hurtful than uſeful to the Life of Man. And to ſay truth, it is evident that the whole Diſcipline of Rhetorick is nothing elſe but an Artificial help, or the myſtery of Flattery; or as ſome more boldly affirm, Lying, whereby they endeavour, what they cannot gain by truth, to effect by the flouriſhing varniſhes of fine

fine Language: As *Archidamas* the Sophiſt ſaid of *Pericles*, by the report of *Eunapius*; which *Archidamas* being demanded which was the more powerful, *Pericles* or himſelf, made anſwer, If *Pericles* were overcome by me in War, yet ſuch is his Eloquence of Speech, that ſhould he but diſcourſe thereof, he would rather appear a Victor, than a Perſon Vanquiſh'd. And of *Carneades*, *Pliny* reports, That while he Diſputed it was hard to diſcern, what was true, and what not: of whom it is likewiſe related, that when he had one day ſpoken many things wiſely and elegantly in the behalf of Juſtice, the next day with the ſame Learning and Eloquence declaim'd in her diſpraiſe. There was *Corax* a Rhetorician among the *Syracuſans*, a man of an acute Wit and promptneſs of Speech, who taught this Art for gain. To him *Tiſias* came, and not having ready money, promis'd him double pay ſo ſoon as he ſhould have taught him his Art: which condition *Corax* willingly accepted and taught him. *Tiſias* having afterwards learnt his Art, and intending to defraud *Corax* of his reward, demanded of him, What is Rhetorick? who anſwering, That it was effectual perſwaſion: Then ſaid *Tiſias*, Whatever agreement has been made between us, if I can perſwade my ſelf that I owe thee nothing then ſhall I be quit of my Debt: If I cannot perſwade my ſelf, notwithſtanding I ſhall then owe thee nothing neither, becauſe thou haſt pretended to teach me how to perſwade. To which *Corax* reply'd, Whatever, ſaid he, I agreed to take of thee, if I can perſwade my ſelf to take it, I ought ſo to do, becauſe I have ſo perſwaded my ſelf: If I cannot perſwade my ſelf, however I ought to take my reward, for having bred a Scholar that ſo far excels his Maſter. When the *Syracuſans* heard 'um thus contending, and wrangling together, they cry'd out, *Bad Crows lay bad Eggs*; meaning, That bad Maſters make worſe Scholars. A ſtory not unlike

this, *Gellius* reports of *Protagorus* the Sophiſt, and *Evathlus* his Diſciple. Now as it is many times commendable, delightful, and always profitable for a man to know how to expreſs himſelf in neat, exact, diſcreet, and fluent Language; ſo ſometimes it falls out to be a thing very much diſcommended, many times of ill conſequence, and always very much to be ſuſpected: wherefore *Socrates* thinks Rhetoricians worthy of no reſpect, and will not allow them any power in a well-order'd Commonwealth. And *Plato* excludes them out of his Commonwealth with the ſame contempt as he rejects Players and Poets, not without reaſon: For there is nothing more dangerous in civil Affairs, than this deluding Myſtery, as that from whence all prevaricators, juggling ſhufflers, backbiters, ſycophants, and all other lewd and vile-tongu'd perſons derive their malice and knavery. With this Art many perſons endu'd, raiſe Seditions and Commotions in Nations, while by their nimble Tongues ſome are deceiv'd, ſome flatter'd, ſome over-perſwaded; uſurping as it were a kind of Tyranny over men not ſo ſubtle as themſelves. Therefore ſaith *Euripides*, *It is Tyrannical to boaſt of knowledge:* and *Æſchylus* writes, *That compos'd Orations are the greateſt Evils in the World.* And *Raphael Volaterranus*, a moſt ſtudious lover of Hiſtories and Examples, confeſſes, That upon due conſideration of all that he had read or ſeen either of ancient or modern Stories or Examples, he finds very few Eloquent men to have been good men. Hath not this thing call'd Eloquence, not only greatly diſturb'd moſt Potent Commonwealths; but alſo wholly ruin'd them? Witneſs the Examples of *Brutus*, *Craſſus*, *Gracchus*, *Cato*, *Cicero*, *Demoſthenes*, who as they were accounted the moſt Eloquent, ſo were they the moſt ſeditious and turbulent of their time. For Cenſorious *Cato* being himſelf forty times accus'd, ſeventy times

times accus'd others; being nothing but a continual disturber of the Peace, with his mad Declamations, all his life long. The other *Cato*, call'd *Uticensis*, by provoking *Cæsar*, was a great occasion of the utter subversion of the *Roman* Liberty. In like manner did *Cicero* provoke *Antony*, to the great mischief of the Empire; and *Demosthenes* incensed *Philip*, to the ruine of the *Athenians*; so that there is no State of Government, but has been highly injur'd by this wicked Art: no Society of men, that ever lent their Ears to the Charms of Eloquence, that has not been extreamly mischiefed thereby. Moreover a confident Eloquence prevails much in Judicature: Eloquence being the Patroness, bad Causes are defended, the guilty are sav'd from the punishment of the Law, and the innocent are Condemned. *Marcus Cato*, the most prudent among the *Romans*, forbad those three *Athenian* Orators, *Carneades*, *Critholaus*, and *Diogenes*, to be admitted to publick Audience in the City; being men endu'd with such acuteness of Wit, and Eloquence of Speech, that they could with great ease make evil good, and good evil. And *Demosthenes* was wont to boast among his Friends, That he could sway the Opinions of the Judges, by vertue of his Eloquence, which way soever he pleased; and that according to his will and pleasure, *Philip* and the *Athenians* either made War or Peace. Such is the force of Eloquence, either to allay or incite the Affections of Men, having as it were Supream Dominion over Nations, to make them follow her perswasions. For this reason *Cicero* was at *Rome* call'd King, because he Rul'd and guided the Senate by his Orations which way he pleas'd. Hence it appears, that Rhetorick is nothing else but the Art of moving and stirring the Affections by subtile Language, exquisite varnishings of neat Phrase, and cunning insinuation, ravishing the minds of heedless Peo-

ple, leading them into the Captivity of Error, and ſubverting the ſenſe and meaning of Truth. So that if by the benefit of Nature there is nothing but may be expreſs'd in proper Language, what can be more peſtilent than the lucus and varniſhes of fallacious words? The Language of Truth is ſimple, but quick and penetrating, a diſcerner of the intentions of the Heart, and like a Sword eaſily cuts in ſunder the difficult Enthymems and Gordion knots of Rhetorick. This made *Demoſthenes*, though he contemn'd all other the fine and Eloquent ſpeakers of his time, nevertheleſs, to ſtand in awe of one *Phoſion*, who alſo ſpoke pithily, ſhort, plainly, and to the purpoſe; and was therefore wont to call him the Hatchet of his Orations. Perchance, the Ancient *Romans* were not ignorant of theſe things; who, as *Suetonius* witneſſes, Twice Expell'd Rhetoricians, by Publick Edict, out of the City; once, when *Fannius Strabo*, and *Valerius Meſſala* were Conſuls; and the ſecond time, in the Conſulſhips of *Domitius Ænobarbus*, and *Licinius Craſſus*: and a third time, in the Reign of *Domitian* the Emperor, by an unanimous Decree of the Senate, they were not only expell'd out of *Rome*, but alſo out of all *Italy*. The *Athenians* forbad them to come near the Seat of Judicature, as being perverters of Juſtice; they alſo put to Death *Timagoras*, for flattering *Darius*, according to the cuſtom of the *Perſians*, in too high and obſequious a manner. The *Lacedemonians* exil'd *Teſiphone*, only becauſe he bragg'd, That he could talk a whole day upon any Subject. For there was nothing which they hated more, than this curious Artifice of the Tongue, appertaining to men that nothing regarded the ſpeaking of Truth; but whatever work they propoſe to themſelves, that to poliſh with high-flown and bigg words; and only intending to deceive the minds of their Auditors,

and

and to boaſt of their leading them by the Noſes. And now it is evident, That never any men were made better by this Art, but many worſe; who, though they ſometimes ſpeak handſomely of Virtue and Honeſt things, yet are far more Polite, Elegant, and Ingenious in the defence of Error, to ſow Sedition, to ſtir up Factions, to heap Slanders and Reproaches, and Calumnies, than in the reconciling of differences, making peace, maintaining amity, or in the commendation of Love, Faith, or Religion. Moreover, many men preſuming too far upon this Art have revolted from the Orthodox Faith. From this Art flow thoſe numberleſs Sects, Hereſies, and Superſtitions, that contaminate Religion; while ſome ſo contemn the Scripture, becauſe it abounds not in *Ciceronian* Phraſes, that many times they take part with the quaint and fallacious Arguments of the Heathen againſt the Catholick Truth: which is manifeſt from the *Tatian* Hereticks; and from thoſe whom *Libanius* the Sophiſt, and *Symmachus* the Orator, great Champions of Idolatry; together with *Celſus Africanus*, and *Julian* the Apoſtate, ſeduced from the true Religion, inſulting over Chriſtianity with their flaſhes of Rhetorick: From whoſe pernicious and Blaſphemous Oratory, Hereticks have drawn many perſwaſive Arguments to ſeduce ſimple People from the true Faith. And do we not now adays ſee the moſt Eminent and Learned, moſt Elegant and Subtile Doctors and Diſputants in the World to be the greateſt heads of Hereſies and Factions? So are men affected with the Charms of Eloquence, that rather than not be *Ciceronians*, they will turn *Pagans*. Theſe becoming impious, while thoſe that are more zealouſly devoted to *Ariſtotle* and *Plato*, become altogether ſuperſtitious. But all theſe vain Bablers that ſo fill the ears of their Auditors with their emp-

ty and idle Orations, ſhall one day ſtand before the great Tribunal, to give an account of thoſe Errors which they have ſo vainly feigned, and invented againſt the Truth of God.

CHAP. VII.

Of Logick.

LOgick ſucceeds in aid of the foregoing Arts, being it ſelf alſo the Myſtery of contention and darkneſs, by which the other Sciences are rendered more obſcure and difficult to be underſtood: and this Logick, forſooth, they call the Art of Reaſoning. A moſt miſerable and brutiſh ſort of people ſurely, that are not able to reaſon or diſcourſe without the Aſſiſtance of this Art. However, *Servius Sulpitius* extols this for the greateſt of all Sciences, and as it were a Light to thoſe things which are taught by others; as being that which, as *Cicero* ſaith, diſtributes the whole matter into parts, and by definition explains the hidden ſenſe of things, explains obſcurity, diſtinguiſhes between things doubtful, and points out the certain Rule to diſtinguiſh Truth from Falſhood. Furthermore, the Logicians promiſe to find out the Eſſential definition of every thing, yet are not able to render themſelves Maſters of their own word, in making things ſo clear, but that they may be asked why they could not as well call Man a Man, as *Animal Rationale*, or a Mortal Rational Creature. More of this you ſhall find in *Boetius*, whoſe works are not eſteemed, but are beyond all the *Predicaments*, *Topicks*, *Analyticks*, and other trifles of *Ariſtotle*, whom the *Peripateticks*

pateticks following, believe that nothing can ſtand or be known, unleſs what is prov'd by Syllogiſm, that very Syllogiſm which is ſet forth by *Ariſtotle*; who never obſerved in all his Maximes, how all his Arguments are deduc'd from *ſuppoſitions*, or things granted before: whoſe rule thoſe other great *boaſters* following, have hitherto as yet made out no true or real Demonſtrations, not ſo much as in naturals, but deduce them all out of the *Precepts* of *Ariſtotle*, or ſome *other* that went before him, whoſe Authority they preſerve and make uſe of for all their Principles of Demonſtration. Now *Ariſtotle* affirms that for true Demonſtration, which Creates a Science; which is made by Quiddities, as the Logicians call them, and by the proper differences of things to us unknown and hidden. He ſaith farther, that Demonſtration is made by the Cauſes; which Cauſes proceed, either *De*, *per*, or *ſecundum quod ipſum*. Which parts of Speech, being convertible, and relating back one to another, yet, ſaith he, no circular Demonſtration can be granted out of the Cauſes, for all that. If therefore the Principles of Demonſtration are unknown, and that Circulation be not admitted, certainly little or no knowledge can be thence concluded: For we believe things demonſtrated, through certain very weak Principles, to which we aſſent either through the preceeding authority of the wiſe, or elſe approve by experience of our ſenſes. And indeed all knowledge hath its original from the Senſes. And it is a certain experiment of the Truth of ſpeech, as *Averroes* ſaith, when the words agree with the things thought. And that is moſt truly known, to the Knowledge of which moſt Senſes concur. Out of ſenſibles, we are by the knowledge thereof led to all thoſe things that fall within the compaſs of our Knowledge. But now when all the Senſes are ſubject to be deceived, they can ſurely produce to us no real experience.

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Wherefore ſeeing that the Sences cannot attain to an Intellectual Nature, and that the cauſes of Inferior things, out of which the Natures, Properties, Effects, and Paſſions of thoſe things ought to be diſcovered and demonſtrated, are by the conſent of all Men, altogether unknown to our Sences; doth it not hence appear, that the way of truth is wholly ſhut up, and obſcured from our Sences; So that all thoſe deductions and ſeeming Sciences deeply rooted into the Sences themſelves, muſt of neceſſity be altogether erronious, uncertain, and fallacious. Where is then the benefit of Logick? where is the fruit of this Scientifical Demonſtration from Principles and Experiments? which when we muſt be ſo forced to conſent to, as to known Terms, will not thoſe Principles and Experiments be rather things perfectly known, than demonſtrated? But let us conſider this Art a little more remotely. Logicians reckon up ten Predicaments, which they call, moſt general Genus's: Thoſe are *Subſtance*, *Quantity*, *Quality*, *Relation*, *When*, *Where*, *Scituation*, *Habit*, *Action*, *Paſſion*. By which they hope to comprehend and underſtand all things whatever are contain'd within the round circumference of the World. They add moreover five Predicables, ſo call'd becauſe they are predicated of themſelves, and of their parts; that is to ſay, *Genus*, *Species*, *Difference*, *Propper*, *Accident*. Then they aſſign four Cauſes of every thing; the *Material*, *Formal*, *Efficient*, and *Final*; by which they believe themſelves able to diſcover the Truth or Falſhood of all things, by a certain infallible Demonſtration. Now they compound every Syllogiſm, or Demonſtration, of three Terms: the firſt is the *Subject* of the Queſtion, and is called the *Major*; the next the *Predicate* of the Queſtion; the third is the Middle participating between both: with theſe terms they form two Propoſitions, which they call the Premiſes,

miſes, out of which at length ſprings the Concluſion: This is that egregious Engine, and theſe the Terms and Parts thereof, whereby they undertake to joyn, divide, and conclude all things, by the help of certain Axioms which they dream impoſſible to be refuted. Theſe are the deep and profound Myſteries of Artificial Logic, invented with ſo much care by theſe fallacious Doctors, which being ſuch great and ſecret Myſteries, are not to be expoſed or learnt by any other, than they who are able to give *great rewards* for the ſame, and to be at *large* expences to Purchaſe Authority among the Schoolmen. Theſe are the nets, and theſe are the Hounds with which they hunt the Truth of all things, whether natural, as in Phyſicks; or ſupernatural, as in Metaphyſicks: but according to the Proverb of *Clodius* and *Varro*, can never overtake, by reaſon of their bawling and brawling one with another.

CHAP. VIII.

Of Sophiſtry.

But the late Schools of Sophiſtry have made an addition of far greater and more Monſtrous Prodigies; ſuch a Scroll of *Infinitums*, *Comparatives*, *Superlatives*, *Incipits*, and *Definites*, *Formalities*, *Hæcceities*, *Inſtances*, *Ampliations*, *Reſtrictions*, *Diſtrictions*, *Intentions*, *Suppoſitions*, *Appellations*, *Obligations*, *Conſequences*, *Indiſſolubles*, *Exponibles*, *Replications*, *Excluſives*, *Inſtances*, *Caſes*, *Particularizations*, *Suppoſits*, *Mediates*, *Immediates*, *Completes*, *Incompletes*, *Complexes*, *Incomplexes*, with many more vain and intolerable *Barbariſms*, which are thick ſown in their Logical Syſtemes, whereby they endeavour to make all thoſe things

things to appear Truths, which are in themſelves abſolutely falſe, and impoſſible; and thoſe things which are really true, like furies breaking out of the *Trojan* Horſe, they ſeek to ruine and deſtroy with the Flames of their barbarous words. Others there are, who will admit of no more than three Predicaments, nor but two Figures of Syllogiſms, and of them but eight Moods; laughing to ſcorn all Modal Compoſitions, together with concrete and abſtract Terms. Others are not wanting who have found out the eleventh Predicament, and a fourth Figure of Syllogiſms; Increaſing the Number likewiſe of Predicables and Cauſes; and have moreover invented ſo many invincible Stoical ſubtleties, that the Niceties of *Cleanthes* and *Chryſippus*, together with the little conceits of *Daphita*, *Euthydemus*, and *Dionyſiodorus*, ſeem dull, and meer ruſtical, when compared with the new devices of our Modern Sophiſters; in the ſtudy whereof, the whole fry of our Sophiſters are ſo ſtupidly employ'd, that their whole buſineſs ſeems to be, to learn to erre, and with perpetual Skirmiſhes to render more obſcure, if not quite to obliterate the truth which they pretend to explain; ſo that the great Art which they profeſs, is but a Gallimaufry of depraved and barbarous words, by nice and froward Cavilling, perverting the uſe of Speech, offering violence to the poor Tongue that is ſcarce able to manage them, the glory whereof conſiſts only in noiſe and reproach; the Profeſſors themſelves coveting Combate rather than Victory, and ſeeking all occaſions rather of Conteſt, than to find out the Truth. So that he is the beſt Man among them, who is moſt impudent, and fulleſt of Clamour: of whom *Petrarch* writeth, that whether it be the Modeſty of their Stile, or a confeſſion of their Ignorance, they are implacable in their Language, yet dare not abide a true Challenge; and are unwilling to appear in publick, knowing

ing what *frivolous Ornaments* they are attir'd withall; and therefore like the *Parthians*, they exerciſe a *flying* Fight, and darting their volatile words up into the Air, may be ſaid to commit their Sails to the Wind. Theſe are they, who, as *Quintillian* ſays, are extraordinary ſubtile in Diſputing; but take them from their impertinent Cavilling, and they are no more able to endure the blows of right Reaſon; like little Bugs, that ſecure in Chinks and Creviſes, are eaſily trod upon in the plain field. Sophiſters are unwilling to Fight under the Banners of ſound and approved Authors, but like Stratagematiſts fly for Refuge to the ſtrength of Memory, and the whiſling clamor and noiſe of a nimble Tongue. Neither do they think it of any conſequence to conſider what reaſon to uſe, ſo they can but give any high inſtance or example; nor matters it what they think or ſay, ſo that they talk loud and bold enough: for he that among them is fulleſt of words, ſeems to be the wiſeſt, and the moſt learned Perſon. Arm'd with theſe Sorceries, they viſit the Schools, haunt the Streets, frequent great and full Tables, provoke Antagoniſts: if the Fight begin, and they find themſelves worſted, then they fly to their old lurking holes, and their accuſtomed Labyrinths. If they find any perſon unwilling to grapple, then they indeavour to entrap him at unawares with ſome unuſual Queſtion; to which, if they have not a ready and pertinent Anſwer, or that the Party ſeem any thing puzl'd, then they raiſe to themſelves mighty Pyramids and Triumphs. But what good fruit this Logick with her Sophiſts have brought forth, or is likely to bring forth in the Church, let us conſider: Surely we ſhall quickly find that they not aſſenting to Divine Tradition, confound the holy ſence with Reaſons deduced from their own fallacious ſuppoſitions; to which while they give too much credit, they baniſh

niſh the light of Truth, and embrace darkneſs, and being thus wrapt and infolded in thoſe ſhades of Error, blind leaders of the blind, they draw many with their falſe Argumentations, and ſhadows of Reaſon into the Ditch, together with themſelves; and always blundering in the deep Ocean of Ignorance and Error, reduce the more Ignorant to adore their Fictions; in honour of which, they dare preſume to aver, That Sacred Theology is not able to ſubſiſt without Logick; that is to ſay, without Brangling and Jangling, without Contention and Sophiſtry. I deny not, but that Logick may be uſeful in Scholaſtick Exerciſes; but how it may aſſiſt or uphold Theological Contemplation, I cannot apprehend; whoſe chiefeſt Logick conſiſts in Prayer. For truly that promiſe of Chriſt was not made in vain; *Pray, and ye ſhall receive.* Through which means, the faithful of Chriſt ſhall obtain from the Maſter of Truth all neceſſary Knowledge of the Truth, long before they ſhall be able to compaſs the height of their Logical Skill. Furthermore, Sophiſtry with all her quirks and devices could never ſoar higher than Philoſophy; but through the path of Prayer lies the certain and ſtreight way to the higheſt Knowledge of Divine and Humane things. Therefore they are in the wrong, who affirm this Sophiſtry to be the only Engine, and moſt potent for the ſubverſion of Hereſie: when it is indeed the chief Strength and Pillar of Hereſie. For *Arrius* and *Neſtorius* relying upon this Art, the one affirm'd divers Subſtances in the Trinity, the other deny'd the Virgin *Mary* to be the mother of God: giving greater credit to the Sophiſms of *Ariſtotle*, than to the Word of God. For, as St. *Jerome* obſerves, all the Opinions of the *Hereticks* have made their Neſts and founded their Sanctuaries among the Briars of *Ariſtotle* and *Chryſippus*. Hence *Eunomius* argues, *That which is born, could not be*

be before it was born. Hence the *Manichean*, becauſe he would free God from being the Cauſe of Evil, makes a bad or evil Deity. Hence *Novatus*, that he may take away Repentance, denies Pardon. From ſuch Fountains as theſe, do ſpring all the larger Rivolets of Hereſie: for ſeeing there is no ſentence which may not be contradicted, nor no Argument which may not be aſſayl'd by another; hence it is, that it is ſo impoſſible to attain to any end of Knowledge, or to come to the Knowledge of Truth, by the means of Sophiſtical Argumentation; and hence it is, that ſo many deviate from Truth to Hereſie; thinking that they have found ſome appearance of more powerful Truth, by the help of Logical Diſputes; or elſe condemn one Hereſie; to be themſelves the Eſtabliſhers of a new one. And thus far of *Logick* and *Sophiſtry*.

CHAP. IX.

Of the Art of Lullius.

RAymund *Lullie* in theſe latter times hath Inventted a Prodigious Art, not unlike Logic; by means whereof (like another *Gorgias Leontinus*, who was the firſt that in a Publick Aſſembly durſt put the Queſtion what they would have him to diſcourſe of) to enable any perſon, to diſcourſe *extempore* upon any Subject. But to inſiſt farther upon this, it will not be needful now, ſeeing we have Commented ſufficiently upon this Art already; and the thing it ſelf is ſo obvious, that it will not be neceſſary to uſe many words about it. This I am to admoniſh ye of in general, That this Art is of no other uſe, than only

to

to ſhew the Pomp and Magnificence of Wit and Learning, and is no other way prevalent for the attaining of ſound Learning; having in it far more of confidence than efficacy.

CHAP. X.

Of the Art of Memory.

AMong theſe Arts, is to be reckon'd the Art of Memory; which, as *Cicero* ſaith, is nothing elſe but a certain method of Teaching, and Precept; like a thin Membrane, conſiſting of Characters, Places, and Repreſentations; firſt invented by *Simonides Melito*, and perfected by *Metrodorus Sceptius*. But let it be what it will, more certain it is, that it can never come to good, where there is not a very good Natural Memory before; which ſometimes it perplexes with ſuch monſtrous Apparitions, that inſtead of a new Memory, it is the cauſe of Madneſs and Phrenzies; and over-burdening the Natural memory with the Characters and Images of innumerable things and words, it occaſions thoſe that are not contented with the bounds of Nature, to run Mad with Art. This Art, when *Simonides* or ſome body elſe did offer to *Themiſtocles*, he refus'd it, ſaying, *He had more need of Forgetfulneſs than Memory*; ſaid he, *I remember what I would not, but I cannot forget what I would.* As for *Metrodorus*, *Quintillian* thus writes concerning him: It was a great piece of vain Oſtention, ſaith he, to glory rather in his Memory by Art, than in that by Nature. Of this Art *Cicero* makes mention in his Book of Rhetoricks; *Quintillian*, in his Inſtitutions; and *Seneca*. Among Modern Authors,

Francis

Francis Petrarch hath writ ſomething concerning it; together with *Marcol. Veronenſis*, *Petrus Ravennas*, *Hermannus Buſchius*, and others; though unworthy of a Catalogue, as being obſcure Perſons. Many there be, that at this day Profeſs the ſame, though they get more Infamy and diſ-repute, than gain thereby; being a ſort of raſcally Fellows, that do many times impoſe upon ſilly Youth, only to draw ſome ſmall piece of Money from them for preſent Subſiſtance. Laſtly, 'tis a childiſh Triumph to boaſt of a great Memory; beſides that it is a thing of ſhame and diſgrace to make a ſhew of great Reading, expoſing a great Fair of words without doors, when the Houſe within is altogether unfurniſh'd.

CHAP. XI.

Of the Mathematicks in general.

IT is now time to diſcourſe of the *Mathematicks*; ſurely the moſt certain of all the Arts. Yet all of them chiefly conſiſt in the Opinions of their Teachers who have got the moſt credit; yet in their ſeveral Opinions have committed ſundry Errors, which *Albumazar* among the reſt acknowledges, ſaying, That the Ancients long after *Ariſtotle*'s time did not rightly underſtand the Mathematicks: And that though all theſe Arts are chiefly invented for the underſtanding of Figures, Number, and Motion; yet are their profeſſors forc'd to confeſs, that there was never any Figure yet found, either according to Art or Nature perfectly Spherical. And though theſe Arts have been the occaſion of little or no Hereſie in the Church; yet St. *Auſtin* ſaith, That they avail nothing at all to

Salvation; and that they do rather lead men into Error, and take men off from the Contemplation of true Divinity: and as St. *Hierome* obſerves, are not the Sciences of Piety.

CHAP. XII.

Of Arithmetick.

OF theſe Sciences, the firſt is *Arithmetick*, or the Doctrine of Numbers, which is indeed the Mother of all the reſt; not leſs ſuperſtitious than vain; and only valu'd among Merchants, for the low and mean benefit of keeping their Accounts; it treats of Numbers and their Diviſions, which is even, which odde; which is evenly odde, and which odly even; which ſuperfluous, which a Fraction; which perfect, which compounded: alſo of proportion, and proportionality, and their kinds. Laſtly, of Geometrical and Harmonical Numbers; the Effects and uſe of Number, and their Fractions, and the ways and rules of caſting Accompts.

CHAP. XIII.

Of Geomancy.

Arithmetick produces to us *Geomantick* Divination, Cards, Tables, and Dice; and whatſoever elſe in the Nature of Numeral Chances; This *Geomancy* moſt men do rather make a Member of *Aſtrology*, by reaſon that their method of Judgment is the ſame; and

and becauſe the force and vertue thereof conſiſts not ſo much in Number, as in Motion, according to the ſaying of *Ariſtotle*: *The Motion of Heaven is perpetual, and is the Principle and Cauſe of all Inferiour Motions.* Of this *Geomancy*, among the Ancients, *Haly* hath written; among our Modern Authors, *Gerard* of *Cremona*, *Bartholomæus* of *Parma*, and one *Tundinus*. I my ſelf have written a *Geomancy*, far different from thoſe before mentioned, though not leſs ſuperſtitious and fallacious; or if you will, I may ſay, not leſs crowded with Lyes.

CHAP. XIV.

Of the Art of Dicing.

THE Art of *Dicing* is one of thoſe Arts that depends wholly upon Chance; wherein, he that is moſt ſtudious, and moſt expert, becomes ſo much the more vile and wicked, while out of covetouſneſs of another mans, he bears no reverence to his own Patrimony. This is the Mother of Lies, Perjury, Theſts, Quarrels, Injuſtice and Murther; rightly an Invention of Evil Spirits, which after the overthrow of the *Aſian* Empire, was carried away Captive into *Greece* among the Spoils of thoſe Cities; where afterwards it enſlav'd and bewitch'd the Conquerors themſelves. It is ſaid, that *Attalus* King of *Aſia* was the firſt Inventor of that Game, having found it out by his Skill in Arithmetick. Among the *Romans*, it is reported that *Claudius* the Emperour wrote a Treatiſe thereof: He, together with *Auguſtus Cæſar*, being great Admirers of this Game. An Exerciſe moſt Infamous, and forbidden by the Laws of Nations: inſomuch,

that *Cobilon* the *Lacedemonian* being ſent to *Corinth* for the obtaining a mutual League and Friendſhip between thoſe two Cities, when he ſaw the Captains and Senators of *Corinth* playing at Dice, return'd without doing any thing, ſaying, that he would not ſo much defile the Glory of the *Spartans*, as that it ſhould be ſaid, they had made a League with Gameſters. This Art was ſo much diſ-eſteem'd among the greateſt of men formerly, that the King of *Parthia* is reported to have ſent a Bale of Golden Dice to *Demetrius*, on purpoſe to upbraid his Inconſtancy. Now adays it is a Game in the greateſt Requeſt, even among the greateſt Princes, and the chief Nobility. How do I ſay, a Play? Yea, the only wiſdom, and higheſt Knowledge of Men moſt carefully and wickedly bred up to Cheat and Cozen.

CHAP. XV.

Of the Pythagorean *Chance.*

NEither do I think it fitting to paſs by what the *Pythagoreans* did Aſſert, what others thought, and what *Ariſtotle* himſelf did believe, That there are certain Numbers in the Elements of Letters, from whence ſome will undertake to tell Fortunes by the Proper Names, the Letters whereof being added together, and the Names repeated as oft as there be Letters, they give the day to him, whoſe Name comes to be laſt reckon'd; whether the Queſtion be concerning War, Quarrel, Marriage, Life, or any other concernment. And thus, they ſay, it was foretold that *Patroclus* ſhou'd be kill'd by *Hector*, that he

he ſhould be ſlain by *Achilles*. Of which, *Terence* makes mention in Verſe, and how they made uſe of the Letters of their Names.

Theſe greater Numbers, thoſe the leſs require.
He that in doubtful War his Chance would know,
If the great number ſtop, may ſafely go.
But ſigns of Death, the leſſer ſums preſage;
And thus Patroclus *fell, by* Hector's *Rage.*
Thus from ſmall ſums they did of old foretel
How Conquering Hector *by* Achilles *fell.*

Some will undertake to Erect *Horoſcopes* by theſe kind of computations, as one *Alchandrius*, an obſcure Philoſopher, ſaid to be the Scholar of *Ariſtotle*, hath been ready to aſſert. And *Pliny* relates, That by the inventions of *Pythagoras*, there is in the Eye a peculiar property to foretel Lameneſs and ſome other miſchances.

CHAP. XVI.

Yet of Arithmetick.

BUT to return to *Arithmetick*: *Plato* ſaith, That this was firſt Invented by ſome *Cacodæmon*, together with Cards and Dice: and *Lycurgus*, that great Law-giver among the *Lacedemonians*, expell'd it as a moſt turbulent and factious Science out of his Commonwealth: For it requires a great deal of idle Labour, and diverts men from other more lawful and honeſt imployments, raiſing great and miſchievous quarrels many times about the ſmalleſt matters. Hence ariſes that irreconcilable diſpute among Arithmeticians, Whether an even or odd Number be moſt to

be prefer'd; which is the moſt perfect Number between Three, Six, and Ten; and whether any Number may be properly ſaid to be evenly even: in which matter of ſo great conſequence, they ſay that *Euclid*, the Prince of Geometricians, has very much err'd. It is a hard matter to ſay, what ſtrange *Pythagorical* Myſteries, what Magick Vertues they Dream there be in number, though naked and abſtracted from things; and with a great deal of Preſumption aver, That the world could not have been Created by God, had not Numbers been Inſtrumental; and that all Divine Knowledge is contain'd in Numbers, as in a certain Rule. From theſe beginnings, the Hereſies of *Marcus*, *Magus*, and *Valentinus*, took their firſt growth and progreſſion, who preſum'd that they were able to diſcover an innumerable company of Divine Secrets of Truth and Religion, by the dull and weak aſſiſtance of Numbers. Some account the *Pythagorean* inventions among the Sacraments, with many other ridiculous fancies and idle ſtories not worth repeating; Arithmeticians having nothing to boaſt of, but an inſipid, inanimate, and ſenſeleſs Number, though they think themſelves Gods, becauſe they can only Caſt a Figure, or can tell how to reckon: But ſuch honours the Muſicians will ſcarce allow them, who think them rather due to their Muſick.

CHAP. XVII.

Of Muſick.

LET us now diſcourſe a little concerning *Muſick*, of which among the *Grecians*, *Ariſtoxenus* hath written very largely, aſſerting that *Muſick* was the Soul of Man; whoſe Writings *Boetius* hath Tranſlated into Latin. Now

Now, by Muſick I underſtand that part of Muſick which relates to the knowledge of Sounds, and manages either the Voice or Hand; not that part which teaches the Laws and Rules of Meter and Rythme, more properly term'd Poeſie, which, as *Alpharabiſes* ſaith, is carried on not by any method of Speculation or Reaſon, but with a certain frenzy and madneſs, as we have before diſcourſed. Now that part of Muſick which conſiſts in Sound, and is the Conſort of Strings or Voices agreeing in Sounds inoffenſive to the Ear, treats more particularly of Sounds, Intervals, Changes of Mood, and variety of Notes. This the Ancients have divided into *Enharmonick*, *Chromatick*, and *Diatonick*. The firſt, that is to ſay, the *Enharmonick*, by reaſon of its profound abſtruſeneſs and the impoſſibility of diſcovery, they altogether laid aſide: The ſecond, by reaſon of its wanton meaſures, they contemn'd and utterly refuſed: The laſt, as agreeing beſt with the compoſition of the world, they only admitted. Others there are who have diſtinguiſh'd the Moods of Muſick as deriv'd from ſundry Countries, for whoſe particular Genius they ſeem'd at firſt to have been more properly contriv'd; of which there are three nam'd, the *Phrygian*, the *Lydian*, and the *Dorick*; which, according to the Opinion of *Polimeſtres*, and *Saccadas* a native of *Argos*, are ſaid to be of greateſt Anquity. To theſe *Sappho* the *Lesbian* added a fourth, term'd the *Mixolydian*, of which others take *Terſander*, others *Pythoclides* the Piper, to have been the Authors; though *Liſias* makes *Lamprocles* the *Athenian* inventor thereof. Theſe four Moods paſs currant under the Seal of Authority. This whole Structure or Fabrick, they call *Encyclopedie*, or the Sphere of Sciences, as if Muſick did comprehend all Sciences, ſeeing, as *Plato* obſerves in his firſt Book of Laws, that Muſick cannot be underſtood, without the knowledge of all the other Sci-

ences. Among theſe four Moods, they approve not the *Phrygian*, for that it diſtracts and raviſhes the Mind; therefore *Porphyrius* gives it the Name of Barbarous, as exciting and ſtirring up men to fury and battel: Others give it the appellation of *Bacchick*, furious, impetuous, turbulent; which, being generally us'd in *Anapeſticks*, were thoſe Charms which, as we read, formerly incited the *Lacedemonians* and *Cretans* to War. With this ſort of Harmony *Timotheus* incited King *Alexander* to Arms: and *Boetius* relates how *Tauromenitianus*, a young man, was mov'd by ſound of this *Phrygian* Harmony to burn a Houſe where he knew a certain Curtiſan lay conceal'd. The *Lydian* Mood *Plato* refuſes, as too ſharp and ſhrill, and coming ſhort of the modeſty of the *Dorian*, being moſt proper for Lamentation; though, as others will have it, moſt agreeable to merry and jolly diſpoſitions. This made the *Lydians*, a Merry and Jocund people, to be very much affected with that ſort of Muſick; which afterwards the *Tuſcans*, the Off-ſpring of the *Lydians*, were wont to make uſe of in their dancing. The *Dorick*, as being more grave, honeſt, and every way modeſt, conſequently moſt congruous and agreeable to the more ſerious affections of the Mind, and graver geſtures of the Body, they preferr'd above all the reſt; and was therefore held in great eſteem among the *Cretans*, *Lacedemoniaus*, and *Arcadians*. *Agamemnon* being to go to the *Trojan* War, left behind him, at home, a *Dorick* Muſician, to the end he might by his grave *Spondaick* Songs preſerve the Chaſtity of his Wife *Clytemneſtra*; ſo that it was impoſſible for *Ægyſthus* to obtain his deſires of her, until he had firſt murder'd the ſaid Muſician. As for the *Mixolydian*, only fit for Tragedies, and to move pity and compaſſion; they were of opinion that it had a great power either to quicken or put a damp upon the Spirits, either to

raiſe

raiſe or depreſs the Affection, and that it had an abſolute dominion over Grief and Sadneſs. To theſe four Moods, ſome there are who have added others, which they call Collateral, the *Hypodorian*, the *Hypolidian*, and the *Hypophrygian*; to the end there might be ſeven, correſpondent to the number of the Planets: to all which *Ptolomy* adds an eighth, the *Hypermixolydian*, the ſharpeſt and ſhrilleſt of all. But *Lucius Apuleius* onely names five; the *Æolian*, *Hyaſtian*, *Varian*, *ſhrill Lydian*, *warlike Phrygian*, *and Religious Dorick*. *Marcian*, according to the tradition of *Ariſtoxenus*, numbers five Principal Moods, and ten Collateral. Now though they confeſs this Art to contain very much of ſweetneſs and delight, yet the common Opinion is verifi'd by general experience, that Muſick is an Art profeſſed onely by men of depraved and looſe inclinations, who neither know when to begin, nor when to make an end; as is reported of *Archabius* the Fidler, to whom they were wont to give more money to leave off, than to continue his Play: Of which impertinent Muſicians, we find this Character in *Horace*.

Among their Friends all Singers have this vice,
That begg'd to ſing, none are more coy or nice;
Unbid, they'll never ceaſe———

Muſick has been always a Vagrant, wandring up and down after ſordid hire; an Art which no grave modeſt, chaſt, magnanimous, and truly valiant perſon ever profeſs'd: therefore the *Greeks generally* term them Father *Bacchus*'s Artificers, *Bacchanal* or lewd Artiſts, generally of looſe behaviour, incontinent in their lives, and for the moſt part in great Poverty and want; which is not only the Mother, but Nurſe of Vice. The Kings of the *Medes* and *Perſians* reckon'd Muſicians in the number of their Jeſters, Paraſites, and Players, pleaſing

pleaſing themſelves with their Songs, but contemning their perſons. And the wiſe *Antiſthenes* hearing that one *Iſmenias* kept an incomparable Muſician in his houſe, quoth he, *He is a bad man, for he would not be a Fidler if he were honeſt: for that is not an Art becoming a good and vertuous man, but only the lazy Epicure.* This made *Scipio*, *Æmylius*, and *Cato* utterly to deſpiſe this Science, as being contrary to the Majeſty of the *Roman* Manners. Therefore were *Auguſtus* and *Nero* ſo much condemn'd for giving their minds ſo much to Muſick. 'Tis true, *Auguſtus* being reprehended, gave it over; but *Nero* more eagerly purſuing it, was for that cauſe hated and derided. King *Philip* when he heard that his Son had ſung very finely at a certain Entertainment, burſt into a paſſion, reproaching him in theſe words: *Art thou not aſham'd to ſing handſomely? for it is enough that a Prince will vouchſafe to be preſent while others ſing.* *Jupiter* is never ſaid to ſing or play on the Harp, by any one of the Poets: But the learned *Pallas* is ſaid to hate all manner of Piping. In *Homer* we read of a Harper to whom *Alciones* and *Ulyſſes* willingly lent their Ears. In *Virgil*, *Iopas* both ſings and plays, while *Dido* and *Æneas* give attention: Yet when *Alexander* the Great was ſinging, his Schoolmaſter *Antigonus* brake his Harp and threw it away, telling him, It was his buſineſs to reign, and not to ſing. The *Ægyptians* alſo, as *Diodorus* witneſſeth, forbad the uſe of Muſick to their Youth, as rendring them luxurious and effeminate. And *Ephorus*, according to *Polybius*, condemns it as an Art invented only to delude and deceive men. And indeed, what is more unprofitable, more contemptible, more to be avoided, than the Society of theſe Fidlers, Singers, and other kind of Muſicians; who with ſo many ſorts of Songs, Dialogues, Catches, and Roundelays, more chattering than Rooks or Daws, do but like Syrens bewitch and corrupt

rupt the well-diſpos'd minds of men, with their laſcivious ſound of Ribaldry and Debauchery? Therefore the Mothers of the *Cycones* perſecuted *Orpheus* even to Hell, for effeminating their Males with his charming Harmony. And if there be any authority in Fables, we find that though *Argus* had his head guarded with a hundred Eyes, yet they were all charmed aſleep with the ſound of one ſingle Pipe. It is true, that from hence the Muſicians take occaſion to extol themſelves far above the Rhetoricians, for that their Art has a greater power to move the paſſions and affection: and to ſuch a height of madneſs they are carry'd, as to affirm that the Heavens themſelves do ſing; not that they were ever heard ſo to do, but only as their drunken Dreams and Imaginations prompt them to believe. Neither was there ever any Muſician that ever deſcended from Heaven, who could ever pretend to know all the Conſonances of Sound, or the true reaſon of Proportions: only they ſay, that it is a moſt compleat Art, and comprehends all other Sciences; nor can be throughly underſtood by any one not Univerſally learned. Yea, they attribute to it the vertue of Divination, and that thereby men may make a judgment of the habits of the Body, affections of the Mind, and manners of Men. They ſay moreover, that there is no end of this Art, and that every day produces new diſcoveries therein; which in another ſenſe *Anaxilas* wittily hints, that Muſick is like *Lybia*, which every year produces ſome new ſort of venomous Creature or other. *Athanaſius* therefore, by reaſon of its vanity, exiles it from the Church. It is true, St *Ambroſe* more delighting in Pomp and Ceremony, inſtituted the uſe of Singing and Playing in Churches. But St. *Auſtin* in the mean betwixt both, makes a great doubt of the lawfulneſs thereof, in his Confeſſions.

CHAP.

CHAP. XVIII.

Of Dancing and Balls.

TO Muſick Dancing is a kind of Appendant, moſt grateful to Children, and youthful Lovers; a thing which they learn with great care, and practiſe all night long; moſt punctually obſerving the time of the Muſick, and that the meaſures of their Feet and Capring-ſteps may exactly anſwer the time of the Fiddles; labouring to perform the ſillieſt and maddeſt thing in the world, with the greateſt knowledge and activity their Bodies and Souls will admit: A thing which were it not ſet off with Muſick, would appear the greateſt Vanity of Vanities, the rudeſt, moſt nonſenſical, and ridiculous ſight in the world. This is that which lets looſe the reyns of Pride, the friend of Wickedneſs, the food and nouriſhment of Luſt, the bane and enemy of Chaſtity, and unworthy ſo much as the thought of any honeſt perſon. At theſe Balls, ſaith *Petrarch*, many a grave Matron hath loſt her long-preſerv'd Honour: Many an unhappy Virgin there hath learnt what ſhe had better never have known: from thence many have return'd home polluted, many half overcome; but never any one more vertuous than they were before. Yet have ſome of the Grecian Writers highly prais'd this Idle Art (as the worſt and moſt pernicious things never want their extollers) and have deduc'd the Pedigree of Dancing and Balls even from the Heavens themſelves, comparing the ſteps of Dancing to the motion of the Stars, that ſeem in their Harmonical order to imitate a kind of Dancing motion, which they

they began ſo ſoon as the world was created. Others ſay, it was an invention of the Satyres. By the help of this Art, *Bacchus* is ſaid to have ſoften'd and overcome the *Tyrrhenes*, *Indians*, and *Lydians*, moſt Warlike Nations. Whence Dancing was by them made uſe of in their Religious Rites, and the Exerciſe thereof by the Goddeſs *Rhea* commanded the *Corybants* in *Phrygia*, and the *Curetes* in *Crete*. And in *Delos* there was no ſacred Ceremony perform'd without Dancing; no Feſtivals, Sacred or Civil, celebrated, where Dancing was left out. The *Brachmans* alſo among the *Indians* morning and evening, with their faces toward the Sun, dancing, were wont to worſhip his Beams. Likewiſe among the *Æthiopians*, *Thracians*, and *Scythians*, Dancing was us'd in all their Religious Ceremonies, as being firſt inſtituted by *Orpheus* and *Muſeus*, the beſt Dancers of their times. There were alſo among the *Romans* the *Salian* Prieſts, whoſe duty is was to dance about in honour of *Mars*. The *Lacedemonians*, the braveſt People of *Greece*, having learnt the cuſtom of Dancing from *Caſtor* and *Pollux*, in all their Feaſts and publick Ceremonies us'd Dancing. In *Theſſaly* it was held in ſuch Veneration, that the Commanders and chief Leaders were honoured with the Title of Formoſt Dancers. *Socrates* alſo by the Oracle judg'd to be the wiſeſt of Men then living, was not aſham'd to learn to dance when he was far ſtricken in years; and not only ſo, but highly extoll'd the ſame Art, and reckon'd it among the moſt ſerious parts of Education; and was eſteem'd by him a thing of that Gravity as could hardly be expreſs'd, and enter'd into the World together with the Love of the Gods. But what wonder it ſhould be ſo highly honour'd among the *Grecian* Philoſophers, who are not aſham'd to make the Gods themſelves the Patrons of Adultery, Rapes, Parricides, and indeed of all manner of Villanies?

nies? Many have written Treatiſes of Dancing, wherein they ſet forth all the ſeveral ſorts and meaſures thereof; expounding their ſeveral names, and who were the particular Authors and Inventors of each; ſo that I need proceed no farther therein. But the Ancient *Romans*, men ever famous for their Gravity and Wiſdom, condemn'd all manner of Dancing, neither was any woman among them accounted Vertuous, that was given to Dance. Therefore *Saluſt* reproaches *Sempronia*, that ſhe ſang and danc'd more exquiſitely than was convenient for an honeſt woman. Nor are *Gabinius* and *Marcus Celius*, men in Conſular dignity, leſs blam'd for their over-great skill in Dancing; and *Marcus Cato* objected it as a Crime to *Lucius Murena*, that he had been ſeen to Dance in *Aſia*; whoſe Cauſe when *Cicero* took in hand to defend, he durſt not juſtifie the act as well done, but utterly deni'd the Fact, ſaying, That no ſober man ever danced either alone, or ſo much as at a moderate Banquet, unleſs he were mad; Dancing being always the Companion and Attendant upon immoderate Feaſts, and inordinate Plays. We muſt therefore neceſſarily conclude, that Dancing brings up the rear of all Vices. Neither is it hard to tell what Evils come many times to paſs through Idle Diſcourſe and Toying. At ſuch time as youth in the heat of Dancing, uſes antick Geſtures, and makes a hideous ſtamping noiſe, skiping to wanton Tunes, and the ſound of obſcene Airs, then are Virgins and Matrons handled with ſhameleſs hands, tempted with immodeſt Kiſſes, and luſtful Embraces; then, what Nature hides, and Modeſty vails, Wantonneſs diſcovers, and civil ſport becomes the pretence of wickedneſs. An Exerciſe not ſprung from Heaven, but invented by the Devil in defiance of Divinity; ſo that when the Children of *Iſrael* had erected themſelves a Calf in the Wilderneſs, they ſacrific'd

crific'd thereto, eating and drinking, and afterwards rising up to play, they fell to Singing and Dancing.

CHAP. XIX.

Of Gladiatory Dancing.

NEither muſt I here omit to tell ye, that there are many other ſorts of Dancing, the greateſt part whereof are now laid aſide, others ſtill in uſe; for example, Dancing in Arms, proper only to Gladiators and Souldiers; a Tragical invention to kill the Innocent in ſport, making it a great infamy for a man to receive his deaths wound for want of Agility. A hateful Invention; Folly and Impiety mix'd together. And indeed, all ſorts of Dancing, as they are full of vanity and Shamelefneſs, are not only to be diſprais'd, but utterly abominated, ſeeing they teach nothing but a wonderful myſtery how to run mad.

CHAP. XX.

Of Stage-Dancing.

STage-dancing was deſign'd for Imitation and Demonſtration, whereby to explain things conceiv'd in the mind, by the geſtures of the body; ſo clearly and perſpicuouſly repreſenting manners and affections, that the Spectator ſhall underſtand the Player by the motion of his body, though he ſay not a word. So far

far the excellency of this Art appears, that without the help of an interpreter, while the Actors by motion represent an Old Man, a Young Man, a Woman, a Servant, a Drunkard, an angry Person, or of any other condition or affection whatsoever, the *Spectator* at a distance hearing nothing of the story, shall be able to understand the subject of the Play. This brought Stage-players into great request, as *Macrobius* witnesseth, so that *Cicero* was wont to contend with *Roscius*, who was also very intimate with *Sylla* the Dictator, who should plainest and soonest, and with most variety, express the same Sentence; whether the one by Gesticulation, or the other in set Language: which encourag'd *Roscius* to write a Treatise wherein he compares Stage-motion or Action with Eloquence. But the *Massilienses*, great preservers of serious Gravity, would not endure a Stage-player among them, for that most of their Arguments consisting in the repetition of Rapes and Adulteries, they thought the often seeing thereof *would* accustom men to the practice of such things. In fine, it is not *onely* a dishonest and wicked Calling to *exercise* Stage-playing, but also a matter of great dishonour to behold them: for the pleasure of lascivious minds often degenerates into wickedness. So that of old there was no name so ignominious as that of a Stage-Player, who by the Laws was made incapable of all Honour and honourable Society.

CHAP.

CHAP. XXI.

Of Rhetoriſm.

THere was alſo a Rhetorical Geſticulation, not much differing from Stage-action, but more careleſs, which *Socrates*, *Plato*, *Cicero*, *Quintilian*, and moſt of the Stoicks have deem'd moſt neceſſary and commendable in a Rhetorician, and an Orator; as teaching a graceful geſture of the Body, and compoſure of the Countenance: ſeeing that the vigour of the Eye, the ſound of the Voice, accommodated to the ſignification of Words and Sentences, together with a decent motion of the Body, and management of the Countenance, add much to the force and efficacy of Oration. But this Hiſtrionical-Rhetorical Geſticulation began at length to be little us'd, while *Tiberius* admoniſhes *Auguſtus*, That he ſhould ſpeak with his Mouth, and not with his Fingers; and is now quite laid aſide, unleſs it be among ſome Mimmick Friars, whom you ſhall ſee now adays with a ſtrange labour of the Voice making a thouſand faces, looking with their Eyes like men diſtracted, throwing their Arms about, dancing with their Feet, laſciviouſly ſhaking their Loyns, with a thouſand ſundry ſorts of wreathings, wreſtings, turnings this way and that way of the whole Body, proclaiming in their Pulpits their frothy Declamations to the People: mindful perhaps of that Anſwer of *Demoſthenes*, reported in *Valerius Maximus*, who being ask'd what was moſt efficacious in ſpeaking, reply'd, Hypocriſie and Counterfeiting: and being asked over and over again, ſtill made the ſame Anſwer as before; teſtifying thereby, that the whole force of Perſwaſion lay

therein. But that we may not digreſs too far from the Mathematicks, let us return to Geometry.

CHAP. XXII.

Of Geometry.

THis is that *Geometry* which *Philo* the *Jew* calls the Principle and Mother of all Arts, and has this Excellency above the reſt, that whereas there are manifold Contentions among the Profeſſors of all other Arts, the Maſters of this Science generally agree in their Problemes; neither is there any great matter of debate among them, but only as to Points, Lines, and Superficies, whether they be diviſible, or no; but they differ not from one another either in Doctrine or Tradition: only every one ſtrives to excel the other in the Invention of new Subtilties, and in making additions to what is already found out. Yet there is no Geometrician that could ever find out the right Quadrature of a Circle, or the Line truly equal to the ſide: though *Archimedes* of *Syracuſe*, and after him many even to our times, pretended to have found the ſame out. This we may ſay, That there are very few, or none, that do acquieſce in the Traditions and Axioms of their Predeceſſors; and therefore, while they go about to be ſtill adding ſomething which their Maſters left Imperfect, they run themſelves into ſuch an extremity of Madneſs, which all the Hellebore in the world is not able to purge away. To this Geometry, which inſtructs us in Lineaments, Forms, Intervals, Magnitudes, Bodies, Dimenſions, and Weights, belongs the Art of making all Mechanick Engines, and Inſtruments

Inſtruments appertaining to the Mechanick Arts; all Engines of War, and Architecture, as Battering Rams, Tortoiſes, Catapults, Scaling-Ladders, moving Towers, Ships, Gallies, Bridges, Carts, Carriages, Wheels, Bars; together with all thoſe Engines by which great and maſſie weights are moved and lifted up with little help, and much eaſe. Beſides theſe, all thoſe pieces of Art that move by the aſſiſtance of Weight, Wind, Water, Ropes or Lines; as Clocks, Hydraulick Organs. By this Art *Mercury* is ſaid to have made certain Idols among the *Egyptians*, that made an Articulate noiſe with their Tongues, and could walk ſeveral Paces. *Architas* the *Tarentine* is alſo ſaid to have made a Dove ſo exactly by rules of Geometry, that the Figure would move and fly of it ſelf. And *Archimedes* is ſaid to have made a Brazen Heaven in ſuch ſort, that it ſhew'd all the Motions of the Planets and Spheres, the like whereof we have ſeen brought to paſs in our time. From this Art alſo proceed the ſeveral varieties of Guns and Fire-vomiting Engines, of which lately my ſelf have written a ſpecial Treatiſe, Entituled *Pyrographie*, which I now Repent me to have done; ſeeing that it only teaches a moſt pernicious and deſtructive Art. Laſtly, Painting, Meaſuring of Land, Agriculture, Founders, Statuaries, Smiths, Carpenters, and all that make uſe of Wood, or Metals, all borrow their Experience from Geometry.

CHAP. XXIII.

Of Optick, and Perſpective.

NEareſt of kin to Geometry, is the *Art Perſpective*. Now *Perſpective* is an Art, that teaches a three-

fold way of ſeeing Direct, Reflex'd, and broken: as alſo the difference of Light, Shadows and Spaces; how Viſibles appear through falſe intervals, how the beams of the Sun are receiv'd through one or more Perſpicuous Bodies, and how they play upon ſeveral figures of Bodies; the ſeveral accidents of Object, Sight, and Medium; and how the Object and the ſight are affected acording to the variety of the Medium. Now, as concerning the reaſon of Seeing, there are ſundry and different Opinions. *Plato* thinks that the Sight proceeds from an equal clearneſs in the Eye, and the Object; the clearneſs from the Eye, being caus'd by the flowing of the light to one extrinſick Air; that which proceeds from the Body, being caus'd by a reverberation of the Sight to the Eye; the middle clearneſs about the Air, being eaſily fluid, and apt to receive ſhape, according to the force of the Sight that always extends it ſelf in a fiery Form. *Galen* agrees with *Plato*. But *Hipparchus* ſaith that the Beams extended from the Eyes to the Bodies themſelves, touching them as it were with a certain Palpitation, returns back the apprehenſion thereof to the ſight. *Ariſtotle* is of Opinion, that the Images of things paſs from the Object to the ſight according to their quality, through the alteration of the middle Air. *Porphyrius* believes, neither Beams nor Images, nor any thing elſe to be the Cauſe of Sight, but that the Soul knowing her ſelf, apprehends and ſees her own ſelf in all viſible Beings. But the *Geometricians* and *Opticks* coming near to *Hipparchus*, have invented certain Cones made by the co-incidence or falling together of the Beams, which are emitted through the Eyes, ſo that the Eye apprehends many viſibles at one time; but thoſe moſt certainly, where the Beams meet together. But *Alchindus* teaches another thing, which St. *Auſtin* thinks to be moſt true, That the Power of the Soul doth act ſomething

thing in the Eye, which is above humane Wiſdom to find out. This Art therefore much conduces to the underſtanding the variety of Cœleſtial Bodies, their Diſtance, Magnitude, Motions, and Reflections; and is alſo a great help to Architecture, in the meaſuring, adorning, and perfecting great Buildings. But in the Art of Painting and making of Landskips, is of ſo great uſe, that neither can be done without it. For it ſhews us how to make Figures ſeem undeformed, and in Symmetry, at whatſoever height or diſtance they are to be ſeen.

CHAP. XXIV.

Of Painting.

PAinting is a wonderful Art, imitating the ſhapes of Natural things, by an accurate deſcription of the Lineaments, and apt choice of Colours. This was once in ſuch high eſteem, that it was accounted the chief of all the Liberal Sciences. Not leſs Liberal than Poetry, in the Opinion of *Horace.*

——— Painters *and* Poets *have free leave*
With equal power to dare and to deceive.

For Painting is nothing elſe but mute Poetry, and Poetry a ſpeaking Picture; ſo near akin they be to each other: for as Poets, ſo Painters feign Hiſtories and Fables, and repreſentations of all things; expreſſing and figuring Light, Splendor, Shades, Heights, and Depths. This moreover it borrows from Opticks, to deceive the ſight; and in one Picture, the ſcituation being varied, to repreſent various ſhapes to the ſight: and what the Statuary cannot reach, this attains to: it repreſents in lively colours, fire, beams, light, thunder, lightning, evening, morning, dawn, clouds, paſſions of Men, the ſenſes of the Mind, and even almoſt the Voice it ſelf; and

by falſifying meaſures and dimenſions, makes thoſe things appear to be, which are not; and thoſe things which are not, to appear to be. As is related of *Zeuxis* and *Parrhaſius*, Painters, who contending both for Excellency, the firſt ſhewed painted Grapes, ſo like, that the Birds flew to feed upon them. The other ſhew'd a Coverlet only Painted; which was ſo rarely done, that when the Firſt went to put it aſide that he might ſee the workmanſhip that was under, and found his Error, he was forc'd to yield the Victory to the Latter: whereas, he had only deceiv'd the Birds, but *Parrhaſius* an Artiſt. And *Pliny* relates, That in the Plays of *Claudius* there was ſuch excellent Painting, that the Crows have flown to the repreſentation of Tiles, miſtaking them for the tops of Houſes. And the ſame *Pliny* relates, How it had been found by experience, that the ſinging of Birds has been ſtinted by the ſight of a painted Draggon. This moreover is always attributed to Painting, That in all her works there is more to be underſtood and judged of, than is to be ſeen, as *Plutarch* has diligently found out in his *Icons*; ſo that though the Art be extraordinary, yet the Ingenuity thereof is beyond the Art.

CHAP. XXV.

Of Statuary, and Plaſtick.

PAinting is accompanied with the Arts Statuary, Plaſtick, Caſting, and Engraving: the Inventions of Laborious Wit, which may notwithſtanding be all comprehended in Architecture. The Statuary makes the likeneſs of things, either in Stone, Wood, or Ivory; the Plaſter performs the ſame in Earth; the like Images the Caſter performs, by caſting melted Braſs

Braſs and other Metals in Moulds; The Graver expreſſes the ſame things in Stones and Gems. Of all which, *Pomponius Gauricus* among Modern Writers hath chiefly Treated. But all theſe Arts, together with Painting, were meerly invented by the Devil, for the nouriſhment of Pride, Luſt and Superſtition: the Authors were thoſe, who firſt, according to the words of St. *Paul*, *Chang'd the Glory of the Incorruptible God, into the likeneſs of Corruptible man, of Birds, of Beaſts, and of Serpents:* the firſt who, contrary to Divine Command, that forbids the *Graven Image, or the likeneſs of any thing either in heaven above, or in the earth beneath*, introduc'd Idolatry ſo deteſted of God. Of whom the wiſe man ſaith, *The Idol is curs'd; and he that made the ſame, together with the thing made, ſhall ſuffer Torments.* For the Vanity of Men, as the ſame Author ſaith, invented theſe Arts, to tempt the Soul of Man, and to deceive the Ignorant: And the Invention it ſelf, is the Corruption of Life. However we Chriſtians above all other People are ſo mad, and carried ſo headlong into this corruption of Life and Manners, that in all our Courts, Houſes, and Chambers, we are not aſham'd to keep and admire theſe wicked Ornaments; thereby to invite Women and Virgins to wantonneſs, with the ſight of obſcene Pictures, nay, we ſtick not to introduce 'um into our very Temples, Chappels, and over our Altars, to the great hazard of breeding Idolatry. But of this more when we come to Treat of Religion. Now that there is a certain Authority not to be contemned in Statues and Pictures, I learnt not long ago in *Italy:* where there happening a very great debate before the *Pope*, between the *Auſtin* Fryars, and the Regular Canons, about the Habit of St. *Auſtin*, that is to ſay, whether he wore a black Stole over a white Veſt, or a white Stole over a black Veſt: and finding nothing in Scripture that gave Light

toward the determination of the Queſtion, the Judges at length thought fit to refer the whole matter to the Painters and Statuaries, reſolving to give Judgment according to what they ſhould declare they had ſeen in Ancient Pictures and Statues: Confirm'd by this example, I my ſelf labouring with indefatigable diligence to find out the Original of the Monks Cowl, and not finding any that might reſolve the doubt in Scripture, at length I referr'd my ſelf to the Painters; ſeeking the Truth of the matter in the Porches of Halls of the Monaſteries where the Hiſtories of the Old and New Teſtament are generally painted. Now ſeeing that I could not perceive in all the Old Teſtament, neither any of the Prieſts or Prophets, no not *Elias* himſelf, whom the *Carmelites* make their Patron; I went and diligently view'd all the New Teſtament: There I ſaw *Zacharias*, *Simeon*, *John Baptiſt*, *Joſeph*, *Chriſt*, the *Apoſtles*, *Diſciples*, *Scribes*, *Phariſees*, *High Prieſts*, *Annas*, *Caiphas*, *Herod*, *Pilat*, and many others; but yet I could not ſee one Cowl among them All: till at length, examining the whole ſtory over and over again, and by and by in the very front of the Piece I found the Devil himſelf with a Cowl on, as he ſtood tempting Chriſt in the Wilderneſs. I was very glad to find that in a Picture, that I could obſerve in no writing, that the Devil was the firſt Inventor of Cowls, from whom I am apt to believe the Monks and Fryars have borrowed the ſame, though wearing it of divers Colours, if they do not abſolutely claim it by Inheritance.

CHAP.

CHAP. XXVI.

Of Proſpective, and Looking Glaſſes.

TO return to Opticks, to which the uſe of Looking-Glaſſes and Proſpective-Glaſſes does mainly conduce; the *Experiments* whereof are daily ſeen in the various kinds of Glaſſes, Hollow, Convex, Plane, Pillar-faſhion'd, Pyramidal, Globular, Gibboſe, Orbicular, full of Angles, Inverted, Everted, Regular, Irregular, Solid, and Perſpicuous. So we read, as *Celius* in his ancient Readings relates, That one *Hoſtius*, a Perſon of an Obſcene Life, made a ſort of Glaſſes that made the Object ſeem far greater than it was; ſo that one Finger ſhould ſeem to exceed the whole Arm, both in bigneſs and thickneſs. There is alſo a ſort of Glaſs, wherein a man may ſee the Image of another man, but not his own; and another, which being ſet in ſuch a poſture and place, gives back no repreſentation; but the poſturebeing alter'd, preſently returns the Object preſented. Some that ſhew all ſorts of Repreſentations; ſome not all, but many. Other Glaſſes there are, that contrary to the faſhion of all others, will ſhew the right hand directly oppoſite to the Right, and the Left directly oppoſite to the Left. Other Glaſſes there are that do not *repreſent* the *Image* within, but as it were hanging in the Air. Burning-Glaſſes there are too, that Collecting the beams of the Sun into one point, kindle fire at a diſtance upon any Cumbuſtible Matter. Little Perſpicuous Glaſſes alſo are not without their Impoſtures; that is to ſay, to make a little thing apear great; thoſe that are afar off, near; thoſe things or places that are near, afar off; thoſe that are above us, below us; thoſe things that are below us, above

above us, or in any other Posture or situation whatever. There are other of these Glasses that make one Object appear to be many, and will represent things with divers Colours like the Rainbow; as also, in divers Shapes and Figures. And I my self have learnt to make Glasses, wherein while the Sun shines, you may discern for the distance of Three or Four Miles together, whatever places are enlightned or over-spread with his Beams. And this is to be admired in plain Glasses, that by how much the less they are, so much less than themselves they will represent the Object; but let them be never so big, yet shall they not represent the Object ever a whit the larger: which when St. *Austin* consider'd, writing to *Nibridus*, he conceives it to be something of an occult Mystery. However, they are vain and useless things, invented only for Ostentation and idle Pleasure. Many both Greek and Latine have treated of Looking-Glasses and Perspectives, but above all the rest, *Vitellius*.

CHAP. XXVI.

Of Cosmimetry.

LET us have a few words now concerning *Cosmimetry*, which is divided into Cosmography and Geography: both measure the World, and distinguish it into Parts; the First, according to a method drawn from the Heavenly Bodies, by distiguishing Places as they are Scituated under such Stars or Constellations, measuring them by Scales of Degrees, or Minutes, by Climates, by the difference of Day or Night, Points of the Winds, *various risings* of the *Stars*, Elevations of the Pole, Parallels, Meridians, shadows of

of Gnomons, and the like; all which is performed by Mathematical Rules. The Second not regarding any thing of the Celestial Bodies, measures the World by Furlongs and Miles; divides it into Mountains, Woods, Lakes, Rivers, Seas and Shores, Nations, People, Kingdoms, Provinces, Cities, Ports, and whatsoever else is worthy taking Notice of.

They Native Customs, Native Habits shew,
And what each Region suffers there to grow.

And in imitation of Painting, according to the Rules of Geometry and Perspective, describe the whole World in plain Tables or Maps.

In little Volumes Painting all the World.

Of this they reckon Chorography to be a part, which undertaking the particular Description of particular Places, sets them out more fully and accurately.

Each part distinguish'd, various order yields
Of Vines, of Woods, of Meadows, Fountains, Fields.
Behold, how swelling Streams the Ocean fill!
There falls a Valley, there a mountain Hill
With woody top assails the distant Stars.

All these things, and whatever we have before spoken of in this Chapter, Cosmimetry teaches in chief. But what Authors shall instruct us in this Art! so manifold are the Contentions among them about Bounds, Longitudes, Latitudes, Magnitudes, Measures, Distances, Climates, and Qualities of Countries. All which *Eratosthenes* has one way explained, *Strabo* another; another way *Marinus*; another way *Ptolomy*; another way *Dionysius*; another way the Later Authors. Neither

ther do they agree about the Navil or Middle of the Earth, which *Ptolomy* places under the Equinoctial Circle; *Strabo* believes it to be the Mountain *Parnaſſus* in *Greece*: with whom *Plutarch*, and *Lactantius* the Grammarian agree, and believe, That in the time of the Deluge it was the only Mark of diſtinction between the Skies and the Water,

When all the World lay all in Water drown'd,
This only appear'd, the Waters utmoſt bound.

But if this reaſon be the only ſatisfactory reaſon of that Opinion, then ſhall not *Parnaſſus* of *Greece*, but *Gordicus* a mountain of *Armenia* be the Navil of the Earth, which, as *Beroſus* teſtifies, firſt appearing above the waters, was the firſt reſting place of the *Ark*. Others Aſſign other places, and how the Middle of the Earth was found out by the flying of Eagles. There are ſome Divines, who thruſting their Sickle into this Corn, will have *Jeruſalem*, to be the Middle of the Earth, becauſe it is written by the Prophet, *God hath wrought Salvation in the middle of the Earth*. *Lucretius*, *Lactantius*, and *Auſtin*, fall under the ſame Cenſure, who have ſo conſtantly deny'd the *Antipodes*; as alſo thoſe who deny any other Habitable Part beyond *Europe*, *Aſia*, and *Africa*; which notwithſtanding we find to be utterly falſe, by the Voyages and diſcoveries of the *Spaniards* and *Portugals*; who alſo confirm to us all the *Torrid Zone*, to be Inhabited, contrary to the Fables and Trifles of the Poets. Other Errors of the *Geographers* we have recited into the Chapter of Hiſtory. Now this Art that undertakes to teach us to Deſcribe and Meaſure ſo large a World, ſuch unſearchable Seas, and diſcover to us the Scituation of all Iſlands and Regions, Bounds, and remarkable Places; together with the Originals, Cuſtoms, Manners, and different Diſpoſitions

ſitions of innumerable Nations, what fruit doth it further yield us? but onnly that it makes us covetous to pry into the Concernments of other people, while we forget our ſelves; and as St. *Auſtin* in his Confeſſion ſaith, Men Travel to admire the high Mountains, the Prodigious Waves of the Sea, the large and diſmal Falls of Rivers, the Compaſs of the Ocean, and the Rounds of the Stars; but in the mean time forſake themſelves. *Pliny* ſaith, That it is a madneſs to Meaſure the Earth; which while we endeavour to meaſure, we go our ſelves beyond all bounds.

CHAP. XXVIII.

Of Architecture.

NO doubt but *Architecture* ſeems to bring great advantages and ornaments both to publick and private Building. This makes us Walls and Roofs, Mills and Carts, Rivers, Ships, Temples, Churches, Towers, fenced Walls and Fortifications, and all other Engines, either to defend or adorn both Publick and Private Buildings; a very neceſſary and honeſt Art, did it not ſo much bewitch the minds of Men, that there is no man ſcarce to be found, if his Wealth will permit him, who does not wholly imploy himſelf, either in Re-building, or adding to that which is well and decently already done: through which inſatiable deſire of Building it happens, that there is no *end* or *bound* thereof: but to pleaſe Fancie, Rocks have been cut, Vallies fill'd up, the bowels of the Earth digg'd into, Promontories made over the Sea, the currents of *Rivers* turn'd,

turn'd, Seas joyn'd to Seas, Lakes exhaust, Pools dryed up, the Seas curl'd, the depth of the Ocean search'd into, and New Islands have been made. All which things though they seem to have been done in defiance of Nature, yet have brought not a little advantage to the Publick. But let us compare with these, all those other things that are of no use at all but for Men to gaze and stare at, and out of vain ostentation to shew the Vastness of the Builders Wealth; such as are the superstitious Wonders of the *Ægyptians*, *Greeks*, *Hetrurians*, *Babylonians*, and other Nations; their *Labyrinths*, *Pyramids*, *Obelisques*, *Colosses*, *Mausoleum*, the Monstrous Statues of *Rapsinatis*, *Sesostres*, and *Amasis*, and that Extravagant *Sphynx*, in which King *Amasis* was said to be entomb'd. For, saith *Pliny*, it was hew'd out of a Natural Red-stone; the compass of the Head was One hundred and two foot round the Fore-head; the length thereof One hundred forty three. But there are greater Wonders than this, the stupendious work of *Memnon* and *Semiramis*, in *Bagistanum*, a Mountain of *Media*, a vast Effiges, containing Seventeen Furlongs in bigness. Which had been far exceeded by that Architect, whoever he were, whether *Stesicrates*, as *Plutarch* reports; or *Domocrates*, as *Vitruvius* asserts, who propos'd to have made an Effiges of *Alexander* out of the Mountain *Athos*, which should have held in the hand thereof a City capable to receive Ten thousand men. We may add to these the *Babylonian* Den, the Basis whereof was a full Furlong in Compass, as *Herodotus* witnesseth; together with that famous Tower which was made to swim in the wide Sea, upon the backs of Glass Lobsters. With these may be number'd the *Gordian* Edifices, the Triumphal Arches, the vast Temples of the Gods; that especially in *Ephesus*, Dedicated to *Diana*, which was two hundred Years in Building, at the Expences of all *Asia*; and that

Chappel

Chappel dedicated to *Latona*, built in *Ægypt* all of one Stone, broad in Front forty Cubits, and cover'd over also with one entire Stone: as also, the Statue of *Nebucodonosor* King of *Assyria*, all of pure Gold, sixty Cubits in bigness; which it was a Capital Crime not to worship: and another Statue Forty Cubits high, fram'd all out of one entire Topaze, in honour of an *Ægyptian* Queen. Not unlike these are the Temples Erected in our days with most lofty Towers and Spires, vast heaps of Stones, rising to an incomparable and Prodigious Height; together with innumerable Steeples for Bells, erected at the vast expence of money drain'd under the pretence of Pious uses and Charity, which had been better improv'd to the relief of thousands of the Poor, who being the true Temples of God, perish in the mean time with hunger, cold, and sickness, more proper to be kept in repair with those Sacred Alms. Now what Destructions, what Devastations this Art Causes among Men, whose warlike Engines of Batteries, Catapults, Scorpions, Slings, and other manifold instruments of Death, fram'd by the chief industry and invention of her Professors; so many Nations thereby ruin'd, so many Cities thereby destroy'd, do afford sufficient Testimony: and of this, not only by Land, but by Sea, whole Navies built only for fight and combat do give evident proof: wherein men do not seem so much to Navigate, as to inhabit the most dangerous Seas, which as they are of themselves full of hazard and terror, by these Ships are render'd far more unsecure and terrible to us; therein, as on the solid Land Fighting and Robing one another. The first that writ of Architecture was *Agatarchus*, an *Athenian*; afterwards *Democritus* and *Anaxagoras*; after them *Silenus*, *Archimedes*, *Aristotle*, *Theophrastus*, *Cato*, *Varro*, *Pliny*; and lastly, *Vitruvius* and *Nigrigentus*. Of Modern Authors, *Leo Baptista*, Friar *Lucas*, and *Albertus Duretus*.

CHAP.

CHAP. XXIX.

Of Miners and Metals.

TO *Architecture* is adjoyn'd *Mining* and *Digging* of Metals, an Art of no ſmall ingenuity, diſcovering by the very Superficies of the Earth, either in Plain or Mountain, what veins are there to be found, how far they extend their bounds and ſides, and how to underprop the hollow and empty bowels of the Earth: concerning which, *Strato Lampſacus*, among the Ancients, hath written a large Treatiſe, Entituled, *De Machinis Metallicis*. Though how out of the Metallick Oar, to conſolidate and purifie the true Metal by fire; or if mixt, how to ſeparate them, few or none have hitherto taken the pains to teach; perhaps becauſe that being an Art too Mechanick and Servile, learned and ingenious Men have thought it beneath their Studies. However, being my ſelf ſome years ſince made Overſeer of ſome certain Mines by his Imperial Majeſty, ſearching diligently into the Nature of all thoſe things, I began to write a ſpecial Treatiſe thereof, which I have yet in my hands, continually adding and correcting the ſame, as my Experience and Knowledge encreaſed; intending to omit nothing that may ſerve to further the Invention and Knowledge thereof, whether in relation to the ſearching and diſcerning of the Vein, melting the Oar, under-propping of Mines, framing all manner of Engines, and whatever elſe belongs thereto: Myſteries hitherto altogether hidden before. By means of this Art, we come to be Poſſeſſors of all Humane Wealth; the eager deſire

ſire whereof hath ſo invaded Mortals, that they make their approaches to Hell, and ſeek Riches in the very Manſions of the Infernal Ghoſts; as *Ovid* elegantly deſcribes it.

Deep in the Bowels of the Earth they toyl;
There what ſhe ſtrove near Stygian *ſhades to hide,*
They dig up Wealth, the baneful Root of Pride.
Now fatal Steel, but far more fatal Gold,
With gain bewitch'd did Mortals firſt behold.
Deſire of gain, that Truth and Vertue chas'd,
And in their room Deceit and Treaſon plac'd.

Or as another Poet doth expreſs himſelf,

Now Truth is driven out by Gold,
By Gold our Laws are bought and ſold.

Certainly therefore he firſt found out the greateſt Plague of Humane Life, that firſt found out Mines of Gold, and other Veins of Metal. Theſe Men have made the very ground the more hurtful and peſtiferous, by how much they are more raſh and venturous than they that hazard themſelves in the deep to dive for Pearl. Concerning the places where theſe Metals are found, Authors do very much vary. Lead, they ſay, was firſt found in the Iſlands called *Caſſiterides*, not far from *Spain*: Braſs in *Cyprus*, Iron in *Crete*, Gold and Silver in *Pangæus* a Mountain of *Thracia*: At length they infected the whole World; only the *Scythians*, as *Soline* relates, condemn'd the uſe of Gold and Silver, reſolving to keep themſelves eternally free from publick avarice. There was an ancient Law among the *Romans* againſt the ſuperfluity of Gold. And indeed, it were to be wiſh'd that men would aſpire with the ſame eagerneſs to Heaven, that they deſcend into

the Bowels of the Earth, allur'd with that vein of Riches, which are ſo far from making a man happy, that many repent too often of their time and labour ſo ill beſtow'd.

CHAP. XXX.

Of Aſtronomy.

IN the next place, Aſtrology offers it ſelf, otherwiſe called *Aſtronomy*; an Art altogether fallacious, and more to be derided than the Fables of the Poets; whoſe Profeſſors are a ſort of confident Perſons, Authors of Prodigies; who with an impious Confidence and Curioſity, at their own pleaſures, beyond humane ability, undertake to erect Celeſtial Orbs, and to deſcribe the meaſures, motions, figures, ſhapes, number, and reciprocal Harmony of the Stars, as if they had long convers'd in Heaven, and were but newly deſcended thence: however, among themſelves of moſt different and diſſenting Opinions, even concerning thoſe things by which they ſay all things are kept up and ſubſiſt: that I may well ſay with *Pliny*, that the incertainty and inconſtancy of this Art, plainly argues it to be no Art at all; of whoſe very Fundamentals the *Indians* think one thing, the *Egyptians* another, the *Moors* another, the *Chaldeans* another, the *Jews* another, the *Arabians* another, the *Latins* another, the Ancients another, the Moderns another. For *Plato*, *Proclus*, *Ariſtotle*, *Averroes*, and almoſt all the Aſtrologers before *Alphonſus*, treating of the number of the Spheres, reckon up but only eight Spheres; though *Averroes* and Rabbi *Iſaac* aver, that one *Hermes* and ſome *Babylonians*

lonians did adde a ninth: to which Opinion *Azarcheles* the *Moore* adheres, with whom *Albertus Teutonicus* agreed, in his time, for what notorious fact I know not, called the *Great*; and all thoſe that approve the acceſſes and receſſes of the Spherical Motions. But the later Aſtrologers have conſtituted and appointed ten Orbs; which Opinion the ſame *Albertus* believes that *Ptolomy* alſo held. But *Alphonſus* following the judgment of Rabbi *Iſaac*, ſirnamed *Bazam*, held only nine Spheres; but four years after, in an Edition of his Tables, adhering to the opinions of *Albuhaſſen* the *Moore*, and *Albategnus*, he reduc'd them to the number of eight. Rabbi *Abraham Avenezra*, Rabbi *Levi*, and Rabbi *Abraham Zacutus*, believe no moveable Orb above the eighth Sphere. But they differ very much about the motion of the eighth Orb, and of the fixed Stars. For the *Chaldeans* and *Ægyptians* are of Opinion, that it is mov'd by only one motion; with whom *Alpetragus*, and among the Modern Writers *Alexander Aquilinus* agree: but all the other Aſtronomers from *Hipparchus* even unto theſe times, affirm the ſame to be turn'd with various motions. The Jewiſh Talmudiſts aſſign thereunto a double motion: *Azarcheles*, *Tebith*, and *Johannes Regiomontanus*, added the motion of Trepidation, which they call approachings and recedings, upon two little Circles, about the heads of *Aries* and *Libra*: but in this differing one from another, for that *Azarcheles* affirms, that the moveable head is diſtant from the fix'd not more than ten parts. *Tebith* aſſerts them to be diſtant one from the other not above four parts, with ſome minutes. *Johannes Regiomontanus* makes them diſtant more than eight parts, which is the reaſon given that the fixed Stars do not always incline to the ſame part of the Sky, but ſometimes they return to the place where they began. But *Ptolomy*, *Albategni*,

Rabbi *Levi*, *Avenezra*, *Zacutus*, and among the later Authors *Paul* the *Florentine*, and *Auſtin Ritius* my familiar Acquaintance in *Italy*, affirm that the Stars do always move according to the ſucceſſions of the Signs. The later Aſtrologers make a threefold motion of the eighth Sphere; the one which is moſt proper, and is the motion of *Trepidation*, which is finiſhed once in ſeven thouſand years; the ſecond they call the motion of *Circumvolution*, being the motion of the ninth Sphere, and is finiſhed in forty nine years: The laſt is made by the tenth Orb, and is called the motion of the *Primum mobile*, or the rapid and diurnal motion, which turns round in the Compaſs of one natural day. However among them that give a double motion to the eighth Sphere, there is great diverſity of Opinions; for all the Modern Authors, and they who admit the motion of Trepidation, ſay that the Sphere is carried about by a ſuperiour Sphere. But *Albategni*, *Albubaſſen*, *Alfraganus*, *Averroes*, Rabbi *Levi*, *Abraham Zacutus*, and *Auſtin Ritius*, ſay, that the Diurnal motion, which they call the Rapid motion, is not proper to any Sphere, but that it is made by the whole Heaven. *Averroes* alſo confirms it, that *Ptolomy* in his Book intituled *Narrations*, doth deny the motion of *Gyration*: and Rabbi *Levi* ſaith, that *Averroes* was in the ſame opinion with *Ptolomy*, that the Diurnal motion was the motion of the whole Heaven. Again, there is not leſs difference among them about the meaſure of the motion of the Eighth Sphere, and of the fixed Stars: For *Ptolomy* believes that the fixed Stars do move one degree in a hundred years. *Albategnus* will have them to move ſo far in ſixty ſix *Egyptian* years; with whom *Zacutus*, Rabbi *Levi*, and *Alphonſus* in the correction of his Tables, give their aſſent. *Azarcheles* the *Moor* ſays that they move one degree in ſeventy five years; *Hypparchus*, in ſeventy eight. Many of the

Hebrews,

Hebrews, as Rabbi *Joſua*, *Moſes*, *Maymon*, Rabbi *Aven-ezra*, and after them *Hay Benrodam*, in ſeventy years; *Johan. Regiomontanus* in eighty. *Auguſtin Ritius* took the middle way between the opinions of *Albategni* and the *Hebrews*, delivering his opinion that the fixed Stars do not move one degree in leſs than ſixty years, nor in more than ſeventy. But Rabbi *Abraham Zacutus*, as *Ritius* declares, by a Tradition of the *Indians* diſcovers to us, that there are two fixed Stars moſt diametrically oppoſite one to another, which do not finiſh their courſe, contrary to the order of the Signs, in leſs time than a hundred and forty years. And *Alpetragus* is of opinion, that there are many motions of the Heavens which are yet unknown to men; which if it be true, then there may be alſo Stars and Bodies proper to thoſe motions, which men have either not been able to behold by reaſon of the height, or elſe they have not fallen within the diſcovery of any obſervation. To which opinion *Phavorinus* the Philoſopher aſſents, in his Oration mention'd by *Gellius* againſt *Genethliacks*. So that it remains moſt apparent, that never any Aſtronomer was ever yet in Heaven, to teach us the certain and true motions thereof. Neither is the certain motion of the Planet *Mars* known to this day: of which *Johannes de Monteregio* complains, in an Epiſtle to one *Blanchinus*: the Error alſo of the motion of that Planet, a certain famous Aſtrologer, named *William* of *St. Clou*, above two hundred years ago hath left diſcover'd, but never any one as yet corrected. As truly impoſſible it is to find out the ingreſs of the Sun into the Equinoctial points, as Rabbi *Levi* proves by many reaſons. But what ſhall we ſay of things ſince brought to light, and what ſtrange errours were committed about thoſe things in former times? For many, with *Tebith*, thought the greateſt variation of the Sun to be continually varied; which we know now to keep

always one certain meaſure. And although *Ptolomy* thought otherwiſe thereof, yet *Albates*, Rabbi *Levi*, *Avenezra*, and *Alphonſus*, found otherwiſe by experience. Otherwiſe alſo have they found out concerning the Motion of the Sun, and the meaſure of the year, quite different to what either *Ptolomy* or *Hipparchus* deliver'd. Alſo concerning the motion of the *Aux* of the Sun, *Ptolomy* is of one opinion, *Albetegnus* and the reſt of another. Concerning the Figures of the Signs and the conſiderations and obſervations of the fixed Stars, the *Indians* have thought one thing, the *Egyptians* another, the *Chaldeans* another, the *Hebrews* another, and *Arabians* another; *Timotheus* is of one mind, *Hipparchus* of another; *Ptolomy* of another, and the later Authors of another. I omit their mad contentions, which is the right, or which is the left ſide of Heaven; concerning which when *Tho. Aquinas* and *Albertus* the *Teutonick* endeavour to ſay ſomething ſeriouſly, they are yet altogether unable to deliver any thing of certainty. Again, what the *Galaxy* or Milky way ſhould be, is yet controverted among Aſtrologers. I omit alſo all their vain diſputes about *Excentricks*, *Concentricks*, *Epicycles*, *Retrogradations*, *Trepidations*, acceſſes, receſſes, ſwift motions, and Circles of motion, as being the works neither of God nor Nature, but the Fiddle-faddles and Trifles of Mathematicians, taking their beginnings from corrupt Philoſophy and the fables of the Poets: Yet which the Profeſſors of this Art believe as true, created by God, and eſtabliſhed by Nature; from theſe Fictions deducing the cauſes of inferiour accidents, aſſerting thoſe feigned motions to be the principles of all inferiour motions. Theſe Aſtronomers a Serving-maid of *Anaximenes* very ſeaſonably tax'd with a ſharp reply. This Maid was wont to walk with her Maſter, who one day going out a little later than ordinary to look upon the Sky, while he was gazing among the Stars,

ne're

ne're minding the ſcituation of the place, fell into a Ditch. Then quoth the Maid, I wonder, Sir, how you can pretend to foreknow things in Heaven, that cannot tell thoſe things that are juſt before your Noſe? *Thales Mileſius* was reprehended with a like witty ſaying, by his Maid-ſervant *Threſſa*. Neither does *Tully* much vary from either: Aſtrologers, ſaith he, while they ſearch and prie into every Coaſt of Heaven, are ignorant of that which is juſt before their feet. I my ſelf learnt this Art from my Parents, and have loſt not a little time and pains therein; but at length I found that the whole Art had no other foundation than the mere figments and trifles of imagination: and it very much repents me of the time which I have waſted, and I wiſh I could abſolutely forget and aboliſh the memory thereof, in my mind; and would wholly abandon the uſe thereof, unleſs the violent intreaties of great Perſonages, who often times make uſe of noble Ingenuities to bad purpoſes, did not compel me to continue my ſtudies therein; and that domeſtick profit did not over-perſwade me to enjoy the folly thereof, and with toys to pleaſe thoſe that ſeek after and are covetous of trifles; I ſay, Trifles! for what hath Aſtrology in it worth notice, unleſs the Fables of the Poets, their Monſters and Wonders with which they have fill'd the whole Region of Heaven? Neither do any ſort of People more agree one among another, than the Aſtrologers and Poets; only in that one thing of *Lucifer* and *Veſperus*; the Poets affirming that what day *Lucifer* appears before the Riſing Sun, that day he follows the Setting Sun; which all the Aſtrologers deny can be done in one and the ſame day, only thoſe that place *Venus* above the Sun, becauſe thoſe Stars that ſeem to be at greateſt diſtance from us, ſeem to appear ſooneſt in their riſing, and to ſet moſt ſlowly. But this diſcord between the Aſtrologers about the ſcituation of the

Stars and Planets I had quite forgot, had I not had this occaſion to remember them, the handling whereof has been more particular to Philoſophers than Aſtrologers. For *Plato* places the Sphere of the Sun next about the Sphere of the Moon; and the *Egyptians* do the like, placing the Sun between the Moon and *Mercury*. *Archimedes* and the *Chaldeans* make the Sun to be the fourth in Order. *Anaximander*, *Metrodorus*, *Chius*, and *Crates*, conſtitute the Sun uppermoſt, below him the Moon, beneath her the other Planets and fixed Stars. *Zenocrates* will have all the Stars to move in one Superficies. No leſs contention there is among them about the diſtance and bigneſs of the Sun, Moon, and the reſt of the Stars fixed and wandring: Neither is there indeed any conſtancy of Opinions among them, nor truth of Aſſertion: and no wonder, when the Heaven it ſelf, which they ſo much endeavour to ſearch and dive into, is the moſt inconſtant of all, and crowded with Fables and Fictions: for all the Twelve Signs, with the Northern and Southern Conſtellations, got all into Heaven by the help of Fables, and by theſe Fables Aſtrologers live, cheat, and get money, while the Poets their Inventors are ready to ſtarve for hunger.

CHAP. XXXI.

Of Judicial Aſtrologie.

THere is another part of *Aſtrologie* remaining, which they call the Divining or Fore-telling Part, otherwiſe call'd Judicial Aſtrology, which Treats of the Revolutions of the Years of the World; of Nativities, of Horary Queſtions, and by what ſort of means to foretel and know Future Events, and the Secrets of Divine Providence, thereby to avoid ill Succeſs, and ſecure

cure the undertaker of Proſperity. *Aſtrologers* therefore borrow the Effects and Influences of the Stars from the moſt remote Ages of the World, beyond the memory of things, even before the days of *Prometheus*, and from Conjunctions that were before the Flood; pretending themſelves able to diſplay the hidden Natures, Qualities and Effects of all ſorts of Animals, Stones, Metals and Plants, and whatever elſe being part of the Creation; and to ſhew how the ſame do depend on the Skies, and flow from the Stars, and partake of their Influences. A moſt credulous ſort of People, and no leſs impious, not acknowledging this one thing, That God made the Plants, Herbs, and Trees, before the Heavens and the Stars. The graveſt Philoſophers alſo, as *Pythagoras*, *Democritus*, *Bion*, *Favorinus*, *Panetius*, *Carneades*, *Poſſidonius*, *Timæus*, *Ariſtotle*, *Plato*, *Plotinus*, *Porphyrius*, *Avicen*, *Averroes*, *Hippocrates*, *Galen*, *Alexander*, *Aphrodiſius*, *Cicero*, *Seneca*, *Plutarch*, and many others, who have diligenty laboured in the ſearch of the Cauſes of Things through all Arts and Sciences, never do remit us to theſe Aſtrological Cauſes; which although they might be allow'd for Cauſes, yet when they themſelves do not rightly underſtand the Courſe of the Stars, which is moſt evident to all wiſe Men, they can never be able to give a certain judgment of their Effects. Neither are there others wanting among them, as *Eudoxus*, *Archelaus*, *Caſſandrus*, *Hoychilax*, *Halicarnaſſæus*, and many others of later date, grave in eſteem, who confeſs, That 'tis impoſſible that any thing of certainty ſhould be found out by the Art of Judicial Aſtrology, by reaſon of the innumerable co-operating Cauſes that attend the Heavenly Influences; and ſo *Ptolomy* is alſo of Opinion, both for that there are many occaſions of Obſtruction, as Cuſtoms, Manners, Education, Vertue, Empire, Place, Geniture, Blood, Diet, Liberty of Will,

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and Learning; as alſo for that, as they ſay, the Influences do not compel but incline. Furthermore, they who have preſcrib'd the Rules of Judgments, ſet down their Maxims ſo various and contradictory, that it is impoſſible for a Prognoſticator, out of ſo many various and diſagreeing Opinions, to be able to pronounce any thing certain, unleſs he be inwardly Inſpir'd with ſome ſecret and hidden inſtinct and Sence of future things; or unleſs by ſome occult and latent Communication of the Devil, he be enabled with a diſcerning faculty: which two means he that wants, can never be a true Prophet in Aſtrological Judgments; Aſtrological Prediction not depending upon Art, but meerly upon obſcure Chance: And as young People light upon ſuch or ſuch verſes in Fortune-Books, not by Art, but by Chance: ſo Propheſies flow from the breaſt of an Aſtrologer by the ſame Chance, and not by Art; which *Ptolomy* witneſſes, ſaying, *The knowledge of the Stars is in thee, and thence proceeds*; there by intimating, that the Prediction of hidden and future things, is not attain'd to ſo much by Obſervation of the Stars, as of the qualities and affections of the Mind. There is no certainty therefore in this Art, applicable to all things according to Opinion; which Opinion is gather'd and deliver'd from Conjectures, through an unperceivable Inſpiration of the Devil, or elſe by meer Chance: therefore is this Art no more than a fallacious Conjecture of ſuperſtitious men, who by the Experience of long time have attain'd to ſome inſight into uncertain things, wherewith to ſuck out a little money; they many times deceive the ignorant, and are as often deceiv'd: for if their Art were true, and rightly underſtood by them, whence ſo may Errors and Deceits continually ſwimming in their Prognoſtications? and if not true, do they not vainly, foolishly, and wickedly profeſs the Knowledge of things

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which are not, or are not rightly underſtood? But the more Cautious among them will not utter their Prognoſtications but in obſcure and ambiguous terms, and which may be apply'd to all things, times, Princes, and Nations whatever. If any thing which they have ſaid do come to paſs, then they Collect together the Cauſes thereof, confirming after the thing is apparent, their old Propheſies by new Reaſons, that they may ſeem to have foreſeen: like your Interpreters of Dreams, upon the relation of a Dream know nothing of certainty, but apply their Interpretation to that which happens afterwards. Furthermore, ſeeing it is impoſſible in ſo great a number of Stars, but that we muſt find ſome in bad, ſome in good Poſitions; they take occaſion from thence of ſpeaking to whom and what they pleaſe: foretelling Life, Death, Health, Honours, Wealth, Power, Victory, Off-ſpring, Friends, Marriage, Magiſtracy, and many other things: To others, from a bad Poſition, foretelling Death, Hanging, Shame, Overthrows, Barrenneſs, Sickneſs and Misfortunes; not by the Power of their wicked Art, but by a wicked Stupefaction of the Mind, and forcing a neceſſity of Actions concurring to ſuch Events, drawing credulous people to their ruine, cauſing alſo among Princes and Nations moſt ſevere Wars and Seditions. Now if it happen that fortune jumps with any of their Prognoſtications, that among ſo many ambiguous Vaticinations one or other happen to prove true, how they ſtrut and Crow, and fall into raptures and high admiration of themſelves! If they be found to lye continually, and be ſtill convinc'd of falſhood, then they excuſe it with Blaſphemy, fortifying one Lye with another, ſaying, *That a wiſe man has Power over the Stars*: whereas in truth, neither the Stars are govern'd by wiſe men, nor wiſe men by the Stars; but both are govern'd by God: or elſe they cry, That

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the unaptneſs of the ſubject, or the folly of the party, was an obſtruction of the Influences; but if ye require more of them, they are angry. Yet theſe Fortune-tellers do find entertainment among Princes and Magiſtrates, from whom they receive conſiderable Salaries; whereas there is indeed no ſort or generation of men more pernicious to a Commonwealth, and thoſe that undertake to prognoſticate by the Stars, by Dreams, or any other Artifices of Divination, and ſcatter their Propheſies about: Men always enemies to Chriſt, and all that believe in him: Of whom *Cornelius Tacitus* complains: Your *Mathematicians*, for ſo they are vulgarly called, *are a ſort of men*, ſaith he, *treacherous to Princes, deceitful to thoſe that believe in 'um; were always prohibited from our City, but never expell'd. Varro* alſo, a grave Author, teſtifies, That all the Vanities of ſuperſtition flow'd out of the boſome of Aſtrology. There was a certain Tribute aſſeſs'd in *Alexandria*, which the Aſtrologers pay, being called *Blacenomium*, which ſignifies Folly, becauſe that out of ingenious Folly they made a certain gain, and becauſe that none but raſh and inconſiderate people were wont to conſult them. But if our life and happineſs proceed from the Stars, what do we fear? why are we ſo ſollicitous? Let us truſt all theſe things to God, and the Stars, who can never erre, never doe any evil. Let us not dive into things beyond our own capacities, but onely learn to know that which is onely in our reach; and being that we are Chriſtians, let us leave the Hours to Chriſt, the Minutes to God the Father. But if the Stars, have nothing of force, nothing of power, nothing of influence over our life and happineſs, then is every Aſtrologer a very vain and idle perſon. But there are a ſort of people ſo very timorous and credulous, that as Children frighted with the ſtories of Hobgoblins, they believe and are more afraid of thoſe things which are not, than

than of thoſe things which are; and by how much a thing ſeems to be leſs poſſible to come to paſs, ſo much the rather are they afraid thereof; and the leſs probable a thing is, the ſooner they believe it; who if they were not, Aſtrologers might eat their nails, or die with hunger. And this ſtrange credulity of theirs, forgetful of things paſt, negligent of the preſent, running headlong after future things, is ſo favourable to theſe deceivers, that though but one lye told, ſhall injure the credit and reputation of other men, ſo that they ſhall be ſcarcely believ'd again when they ſpeak truth; On the contrary, among the Doctors of Lying and Falſhood, one Chance-truth ſhall gain belief of a hundred Publick Lyes: In which they who chiefly confide, are the moſt unhappy of all men, ſuch ſuperſtitious trifles always bringing their Adorers into ruine: Which Antiquity witneſſeth of *Zoroaſtes*, *Pharaoh*, *Nebuchadnezzar*, *Cæſar*, *Craſſus*, *Pompey*, *Diotharus*, *Nero*, *Julian* the *Apoſtate*, who as they were moſt addicted to theſe Gugaws, ſo did they periſh through their confidence in them: All things falling out moſt unfortunate to them, to whom their Fortune-tellers promis'd all things favourable and auſpicious. As to *Pompey* and *Cæſar*, whom they both made believe that they ſhould die aged, in their beds, and in great honour, yet both of them came to bad and untimely ends. A perverſe and prepoſterous generation of men, who profeſs to foreknow futute things, in the mean time are altogether ignorant of paſt and preſent; and undertaking to tell all people moſt obſcure and hidden ſecrets abroad, at the ſame time know not what happens in their own houſes, and in their own chambers: Even ſuch an Aſtrologer as *Moore* laught at in his Epigram.

The Stars, Etherial Bard, to thee ſhine clear,
And all our future Fates thou mak'ſt appear.
But that thy Wife is common all men know,
Yet what all ſee, there's not a Star doth ſhow.
Saturn *is blinde or ſome long journey gone,*
Not able to diſcern an infant from a ſtone.
The Moon is fair, and as ſhe's fair ſhe's chaſt,
And won't behold thy Wife ſo leudly embrac't.
Europa Jove, Mars Venus, *ſhe* Mars *courts,*
With Daphne, Sol, *with* Hirce Hermes *ſports.*
Thus while the Stars their wanton Love purſue,
No wonder, Cuckold, they'll not tell thee true.

In the next place, it is notorious how they differ from one another among themſelves, *Jews*, *Chaldeans*, *Egyptians*, *Perſians*, *Græcians*, *Arabians*, about the Rules of giving judgment; and how *Ptolomy* quite lays aſide all the ancient Philoſophy; for which how *Avenrodan* defends him; how *Albumaſar* rails at him; and how *Abraham Avenezra* the *Jew* falls upon the bones of all theſe. Laſtly *Dorotheus*, *Paulus*, *Alexandrinus*, *Epheſtion*, *Maternus*, *Aomar*, *Tebith*, *Alchindus*, *Zahel Meſſahalla*, are all of another opinion; and when they cannot prove what they ſay to be true, they endeavour to defend themſelves by Experiments, and yet they are not all unanimous in that neither. Neither is there leſs diſcord about the propriety of the Houſes, whence they fetch the Predictions of all Events: wherein *Ptolomy* is of one opinion, *Heliodorus* of another, *Paulus* of another, of another *Manlius*, *Maternus* of another, of another *Porphyrius*, *Abenragel* of onother, the *Egyptians* of another, of another the *Greeks* and *Latins*; the Ancients and Moderns alike diſſenting. Neither can they agree where to place the ends, where the beginnings of their Houſes; which ſtructures the Ancients

cients have built after one faſhion; *Ptolomy*, *Campanus*, and *Johan Regiomontanus*, every one in another diſtinct manner; whereby they themſelves take away all credit from their own obſervations, ſeveral aſcribing ſeveral properties to the ſame perſons. An impious Race of men, attributing that to the Stars, which belongs only to God; making us that were free-born, to be ſlaves of the Stars; and when we know that God created *all things good*, they will be appointing ſome Stars to be Malevolent in their Aſpects, and the Originals of bad Influences; not without great contempt of God, and injury to the Heavens, in that Divine Senate make all miſchiefs and misfortunes to be decreed; and whatever is done by us out of the depravity of our Wills, which nature cannot avoid, through the corruption of the Subject-matter, all that they attribute to the fault of the Stars. Neither are they aſhamed to teach men to be moſt pernicious Hereticks and Infidels, while they endeavour to make the gift of Propheſie, the power of Religion, the ſecrets of Conſcience, dominion over Hell, the vertue of Miracles, the efficacy of Prayer, the ſtate of future Life, all theſe mighty things to depend upon the Stars; to be granted by them, and the knowledge thereof to be wholly deriv'd from them: For they ſay, that *Gemini* being the Aſcendant, *Saturn* and *Mars* being in Conjunction in *Aquarius*, That a Prophet ſhould be born in a new part of the World; and that Chriſt was therefore famous for ſo many Vertues, becauſe *Saturn* and *Gemini* were together in that place. The ſeveral Sects of Religion they make to be govern'd by other mixtures of the Conſtellations; *Jupiter* being nevertheleſs their Lord and Patron. *Jupiter* joyn'd with *Saturn*, governs the Religion of the *Jews*; joyn'd with *Mars*, the *Chaldean*, with the *Sun*, the *Ægyptian*; with *Venus*, the *Saracen*; with *Mercury*, the *Chriſtian*; with *Luna*, the *Antichriſtian*.

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They ſay moreover, that *Moſes* inſtituted the Sabbath among the *Jews* upon certain Logical reaſons that urged him thereto; and that therefore the Chriſtians erre, that will not obſerve the Sabbath of the Jews, which is the true Saturday. Next they impugne all Faith, both toward Religion, toward Men, and God himſelf; affirming, That the ſecrets of Conſcience may be diſcovered from ſuch a part of the Sun, being in the ninth, third, eleventh Houſes of the Heaven; and many have preſcrib'd Rules, whereby they pretend to diſcloſe the very thoughts and intentions of Men. Exalting the Cœleſtial Conſtellations, above the Miraculous Works of God, as the ſuperintendant Cauſes of the Univerſal Flood, the Law given by *Moſes*, and the Child-bearing of a Virgin; and vainly attributing to *Mars* the occaſion and neceſſary cauſe of Chriſt's All-redeeming death. Yea they do affirm, That Chriſt himſelf did make choice of his hours wherein to work his Miracles; and when he rode in Triumph into *Jeruſalem*, what times he knew the Jews could have no power to hurt him: which was the reaſon he chid his Diſciples in theſe words, *Are there not Twelve hours of the day?* They ſay moreover, That if any one were happily placed under *Mars*, being in the Ninth Houſe, ſuch a one ſhall be able to caſt out Devils with his preſence only. But he that ſhall pray to God, *Luna* and *Jupiter* being in Conjunction in the Mid-Heaven with the *Dragons-Head*, ſhall obtain all his deſires; and that *Saturn* and *Jupiter* do promiſe future proſperity of Life. Moreover, that he who hath *Saturn* happily conſtituted with *Leo* at his Nativity, ſhall when he departs this Life immediately return to Heaven again. Now who could think it? as ſilly and as idle as theſe Hereſies are, yet want they not abettors, *Petrus Aponenſis*, *Roger Bacon*, *Guido Bonatus*, *Arnoldus de Villa Nova*, Philoſophers; *Alyacenſis* Cardinal and Divine;

vine: and many other famous Chriſtian Doctors, who have not without great Infamy given their Aſſent to the ſame; and more than that, have been ſo bold as to teſtifie and defend the truth thereof. Againſt theſe Aſtrologers of later years, *Johannes Picus Mirandula* wrote Twelve Books ſo fully, that he hath ſcarce omitted one Argument, but with ſuch a force of Eloquence, that neither *Lucius Balantius* a moſt ſtrenuous Champion of Aſtrology, nor any other Hector of this Art, could ever defend it from the ruine of thoſe Arguments that *Mirandula* hath brought againſt it. For he makes it out by moſt ſtrong Arguments, That Aſtrology is an Invention not of Men, but of the Devil (which *Firmianus* confirms) by which he endeavours to exterminate and aboliſh all Philoſophy, Phyſick, Law, and Religion, to the general miſchief of Mankind: for firſt, it takes away the uſe of Faith in Religion, leſſens the reverence of Miracles, takes away Divine Providence, while it teaches, That all things happen by force and vertue of the Stars; and from the Influences of the Conſtellations, by a kind of fatal Neceſſity. It patronizes Sin, excuſing Vice as deſcending from Heaven; it defiles and ſubverts all good Arts, in the firſt place Philoſophy, tranſlating the Cauſes of things from right Reaſon to Fables; tranſlating the practice of Phyſick from the application of Natural and Efficacious Remedies, to vain Obſervations and idle Superſtitions, deadly both to Body and Soul; Abrogating all Laws, Cuſtoms, and Rules of humane Prudence, when Aſtrology muſt be only conſulted at what time, how, and by what means to Act; as if ſhe only held the Scepter that governs humane Life and Manners, together with all Affairs publick and private, deriving an uncontrolable Authority from Heaven, and accounting all things elſe vain and ridiculous that will not ſubmit to her Juriſdicti-

on. A most worthy Art! which the Devils heretofore professed, in contempt of God, and to the deceit of Men. Neither can we think that the Heresie of the *Manicheans*, which takes away all liberty of *Free-will*, had any other Original than the false Opinions and Doctrines of Astrology. From the same Fountain sprang that Heresie of *Basilides*, who believed that there were Three hundred sixty five Heavens, all made successively, and in the same likeness, according to the number of the days of the year; and assigning to every one of them certain Qualities, Principles, and Angels; and also giving them names: he calls the Supreme Ruler of them all *Abraxas*, which name according to the Greek Letters contains the Numerals of Three hundred sixty five, to answer the Number of Heavens which he had invented. These things I have therefore set forth, that ye may understand Astrology to be the Mother of Heresie. Besides this same Fortune-telling Astrology, not only the best of Moral Philosophers explode, but also *Moses*, *Isaias*, *Job*, *Jeremiah*, and all the other Prophets of the Ancient Law; and among the Catholick Writers, St. *Austin* condemns it to be utterly expell'd and banish'd out of the Territories of Christianity. St. *Herome* argues the same to be a kind of Idolatry. *Basil* and *Cyprian* laught at it as most contemptible. *Chrysostome*, *Eusebius*, and *Lactantius*, utterly condemn it. *Gregory*, *Ambrose*, and *Severianus*, inveigh against it. The Council of *Toledo* utterly abandon and prohibit it. In the Synod of *Martinus*, and by *Gregory* the younger, and *Alexander* the third, it was Anathematiz'd, and punish'd by the Civil Laws of the Emperours. Among the Ancient *Romans*, it was prohibited by *Tiberius*, *Vitellius*, *Diocletian*, *Constantine*, *Gratian*, *Valentinian*, and *Theodosius*, Ejected also, and Punish'd: by *Justinian* made a Capital Crime, as may appear in his *Codex*.

CHAP.

CHAP. XXXII.

Of Divination in General.

IT will not be amiſs here to bring thoſe other ſorts of Divination, drawing Predictions not ſo much from the obſervation of Heavenly Bodies, but of inferiour things that retain a kind of ſhadow and reſemblance of Heavenly things; that thoſe things being underſtood, ye may the better underſtand this Aſtrological Tree that yields ſuch traſhie Fruit; and from whence, as from a *Lernæan Hydra*, the Beaſt of ſo many Heads is generated. Among the Arts therefore of Fortune-telling Vulgarly profeſſed in hope of gain, are *Phyſiognomy*, *Metopoſcopie*, *Chiromancy*, *Southſaying*, *Speculatory*, and Interpretation of Dreams; to which we may adde the mad Oracles of former times: All which have not the leaſt of ſolid Learning in them, nor have any ground of Reaſon to fix on, but depend upon Chance, familiarity with Spirits, or ſome apparent Conjectures, which are gathered from ancient Traditions, or long Obſervations. For all theſe prodigious Arts of Divination defend themſelves with the Buckler of Experience, and to diſ-entangle themſelves out of the bonds of hampering Objections, by ſuggeſting to work beyond Faith and Reaſon; of all which, the Law takes notice, thus Commanding: *Let none be found among you that maketh his Son go through the fire, or that uſeth Witchcraft, or a regarder of times, or a marker of the flying of Fowls, or a Sorcerer, or a Charmer, or that counſelleth with Spirits, or a Soothſayer: for all that do theſe things are an abomination unto the Lord.*

CHAP. XXXIII.

Of Phyſiognomy.

Phyſiognomy taking Nature for her Guide, upon an inſpection, and well obſerving the outward parts of the Body, preſumes to conjecture by probable tokens, at the qualities of the Mind, and Fortune of the Perſon; making one Man to be *Saturnal*, another a *Joviſt*, this Man to be born under *Mars*, another under *Sol*, ſome under *Venus*, ſome under *Mercury*, ſome under *Luna*; and from the Habits of the Body, collects their Horoſcopes, gliding by little and little from Affections to Aſtrological Cauſes, upon which Foundations they Erect what idle Structures they themſelves pleaſe.

CHAP. XXXIV.

Of Metopoſcopie.

Metopoſcopie, to know all things from the ſole Obſervation of the Forehead, prying even into the very beginnings, progreſs, and end of a Mans Life, with a moſt Acute Judgment, and Learned Experience; making her ſelf to be likewiſe a Foſter-Child of Aſtrology.

CHAP.

CHAP. XXXV.

Of Chiromancy.

Chiromancy fancies Seven Mountains in the Palm of a Mans Hand, according to the number of the Seven Planets; and by the Lines which are there to be ſeen, judges of the Complection, Condition, and Fortune of the Perſon; imagining the harmonious diſpoſition of the Lines, to be as it were certain Cœleſtial Characters ſtampt upon us by God and Nature, and which, as *Job* ſaith, *God imprinted or put in the hands of men, that ſo every one might know his works*; though it be plain that the Divine Author doth not there Treat of vain *Chiromancy*, but of the Liberty of the Will. Theſe Fortune-tellers have this to ſay for themſelves, that though they judge not of the Events or Effects of things by the Cauſes of things, yet they judge thereof by ſuch Signs as are taken like Impreſſions from the ſame or like Cauſes, which to the ſame things continue ſtill the ſame; and to things alike, continue ſtill alike. They farther ſay, That *Pythagoras* made uſe of this Art, who made his Conjectures of the Nature, Conditions, and Ingenuity of Children, by the lineaments and features of the Face and Body, and received none into his School but ſuch as he judged capable of Learning. Which was alſo the practice of *Pharaotes* King of *India*, as *Philoſtratus* relates. But there is no need to bring any other reaſon to make manifeſt the Errors of this Arts Profeſſors, than only that one, that they have no Reaſon in 'um. Many grave and ancient Authors have written concerning the ſame, as *Hermes*, *Alchindus*, *Pythagoras*,

Pharaotes, the *Indian*, *Zophirus*, *Helenus*, *Ptolomeus*, *Ariſtotle*, and *Alpharabius*: beſides theſe, *Galen*, *Avicen*, *Raſis*, *Julianus*, *Maternus*, *Loxius*, *Philemon*, *Palæmon*, *Conſtantine*, and *Africanus*: among the Latins, *Lucius Sylla* and *Cæſar* were mightily addicted to this Art. Of later years, *Peter* of *Appo*, *Albert* the *Teutonick*, *Michael Scotus*, *Antiochus Bartholomeus*, *Coclitis*, *Michael Savonarola*, *Antonius*, *Cermiſonus*, *Petrus de Arca*, *Andreas Corvus*, *Tricaſſus Mantuanus*, *Johannes de Indagine*, and many other famous Phyſitians: but none of them have been able to make any farther progreſs than Conjecture and Obſervation of Experience. Now that there is no certainty in theſe Conjectures and Obſervations, is Manifeſt from hence, becauſe they are Figments grounded upon the Will; and about which, the Maſters thereof of equal Learning and Authority do very much differ. Therefore are they moſt certainly mad, and drowned in Error, that will undertake to foretel by ſuch Signs as theſe, not only the Complexion of the Body, and Diſpoſition Natural; but alſo the very Affections of the Mind, and Chances of Fortune, evident in the judgment of *Zopyrus* concerning *Socrates*. Nor muſt we believe what *Appion* the Grammarian hath left behind him in writing, that one *Alexander* did ſo diſcerningly paint or expreſs the likeneſſes of reſemblance, that from thence he could tell the certain years of paſt or future death; which that they can be known by thoſe Arts, is not ſo much incredible as it is impoſſible. But it is given to theſe idle ſort of people thus to dote and frame Chimæras to themſelves by the inſtinct of the Devil, who by that means leads them from Error into Superſtition, and from Superſtition into Infidelity.

CHAP

CHAP. XXXVI.

Of Geomancy.

Geomancy, of which we have ſpoken before in the Chapter of Arithmetick, is an Art that by certain Points ſeparated either by Chance or by Force; out of which it compoſes certain Figures by Numbers Even and Odd, likened to thoſe in the Heavens; makes a kind of Divination, and therefore by all Writers call'd the Daughter of Aſtrology. There is another ſort of *Geomancy* which *Almadal* the *Arabian* introduc'd; which by conjectures taken from ſound, or appearance, as Noiſe in the Earth, motion, cleaving, ſwelling of the ſame, as alſo by the ſounds of Thunder, raiſes a kind of Divination, or Fortune-telling; leaning intirely upon the Prop of *Aſtrology*, as very obſervant of hours, of Lunations, as alſo of the Riſing, Setting, and Figures of the Stars.

CHAP. XXXVII.

Of Augurie.

Augurie, or marking the Entrails of Fowls, of which there are many ſorts, is an Art which was held in great veneration in Ancient times; even ſo great was the eſteem thereof, that nothing of thoſe things that belong'd either to publick or private Affairs was acted, before the Entrails of Beaſts were inſpected. This moſt ancient Art, as *Pomponius Lætus* teſtifies, was

receiv'd by the *Greeks* from the *Chaldees*; the first among whom *Amphiaraus*, *Tiresias*, *Mopsus*, *Aphilotes*, and *Calchas*, were accounted the chief: from the *Grecians* it passed to the *Hetrurians*, and from them to the *Latines*. *Romulus* himself was a Soothsayer, who first Ordain'd, that the choice of Magistrates should be confirm'd by *Augury*: and *Dionysius* tells us, That the Art of Soothsaying was most ancient even in the time of the *Aborigines*: and *Ascanius* before he put his Battel in Array against *Mezentius*, made an Inspection into the Fowl; and seeing the *Augury* answer'd his expectation, he Fought and overcame. The *Phrygians* also, *Pisidians*, *Cilicians*, *Arabians*, *Umbrians*, *Tuscans*, and many others, observed the Ceremonies of Soothsaying. The *Lacedemonians* always had an *Augur* to attend upon their Kings, whom they appointed to be always attending in Publick Councils; and among the *Romans* there was a Colledge of *Augurs*. They who first brought this Art in request, were those that taught how that there were certain Lights of Discovery and Revelation that descended from the Heavenly Bodies upon the Inferiour, as it were certain Signs constituted and settled in their Motion, Lying, Resting, Gesture, Walking, Flying, Voice, and Feeding, in their Colour and working; wherein, by a certain occult Force, and silent Harmony, they do so far sympathize with the Celestial Bodies, with whose qualities they are affected, that thereby they are enabled to foretel whatever those Celestial Bodies intend to act. From whence it is apparent, that this sort of Divination depends only upon conjecture, grounded partly upon the Influences of the Stars, partly taken from parabolical Similitudes, than which there is nothing more deceitful. Therefore *Panætius* and *Carneades*, *Cicero*, *Chrysippus*, *Diogenes*, *Antipater*, *Josephus*, and *Philo*, held it very ridiculous: besides, the Law and the Church condemn

it.

it. Of this ſort are thoſe Myſteries of the *Chaldeans* and *Ægyptians*, which the *Hetrurians* of old, then the *Romans*, and now the vulgar ſort of Superſtitious Heathens adore.

CHAP. XXXVIII.

Of Speculatory Divination.

UPon the ſame Grounds the Art of *Speculatory Divination* is founded, which makes interpretations of Thunder and Lightning, and other Airy Meteors, as alſo of Monſters and Prodigies; but no otherwiſe than by Conjecture and Compariſon; which how falſe and erronious it is, is notoriouſly manifeſt.

CHAP. XXXIX.

Of Interpretation of Dreams.

HEre we may uſher in the *Interpretation of Dreams*, call'd *Onirocritica*, whoſe Interpreters are properly call'd Conjecturers: according to that Verſe in *Euripides*.

He that Conjectures leaſt amiſs,
Of all, the beſt of Prophets is.

To this Deluſion, not a few great Philoſophers have given not a little credit, eſpecially *Democritus*, *Ariſtotle*, and his follower *Themiſtius*, *Sineſius* alſo the *Platonick*, ſo far building upon Examples of *Dreams*, which ſome

ſome accident hath made to be true, that thence they endeavour to perſwade Men, that there are no Dreams but what are real. For ſay they, as the Celeſtial Influences produce divers Forms in Corporeal Matter, ſo out of certain Influences predominating over the power of the Fancy, the impreſſion of Viſions is made, being Conſentaneous, through the diſpoſition of the Heavens, to the effect which is to be produc'd; more eſpecially in Dreams, becauſe the mind being then at liberty from all corporeal Cares and Exerciſes, more freely receives the Divine Influences: therefore it happens, that many things are reveal'd in Dreams to them that are aſleep, which are conceal'd from them that wake. With theſe Reaſons they pretend to beget a good Opinion of the Truth of Dreams. But as to the Cauſes of Dreams both External and Internal they do not all agree in one judgment. For the *Platonicks* reckon them among the ſpecifick and concrete Notions of the Soul. *Avicen* makes the Cauſe of Dreams to be an *Ultimate Intelligence* moving the Moon in the middle of that Light with which the Fancies of Men are Illuminate while they ſleep. *Ariſtotle* refers the Cauſe thereof to Common Sence, but plac'd in the Fancy. *Averroes* places the Cauſe in the Imagination. *Democritus* aſcribes it to little Images or Repreſentatives, ſeparated from the things themſelves. *Albertus*, to the Superior Influences, which continually flow from the Skie through many Specifick Mediums. The Phyſicians impute the Cauſe thereof to Vapours and Humours; others to the affections and cares predominant in perſons when awake. Others joyn the powers of the Soul, Celeſtial Influences and Images together, all making but one Cauſe. *Arthemidorous* and *Daldianus* have written of the Interpretation of Dreams: and certain Books go about under *Abrahams* Name, whom *Philo* in his Book of the *Gyants* and of *Civil Life*, aſſerts to have been

been the firſt Practiſer thereof. Other Treatiſes there are falſified under the Names of *David* and *Solomon*, wherein are to be read nothing but meer Dreams concerning Dreams. But *Marcus Cicero*, in his Book of Divination, hath given ſufficient Reaſons againſt the vanity and folly of thoſe that give Credit to *Dreams*, which I purpoſely here omit.

CHAP. XL.

Of Madneſs.

BUT though I had almoſt forgot it, let us with theſe Dreamers number thoſe that give a kind of ſacred Credit to the Propheſies of Mad-folks, who themſelves have loſt all knowledge of things preſent, memory of paſt, and indeed all humane ſence, fondly imagining them to have the gift of Foreknowledge; as if what the wiſe and waking know not, Mad-folks and Dreamers ſhould ſee; as if God were nearer at hand to them, than to the vigilant, watchful, intelligible, and thoſe that are full of premeditation. Unhappy men that believe ſuch Vanity, that give obedience to ſuch Impoſtures, that cheriſh ſuch Deluders, ſubmitting their own Faith and Diſcretion to their Bellies. For what can we imagine Madneſs to be, but a departure of Reaſon perſecuted by evil Spirits, convey'd through the Stars, or through the Inferiour Bodies by the bad Angels? which *Lucan* ſeems to intimate, when he brings in *Arons* the *Thuſcan* Prophet:

In Thunder's motion skill'd, and Lightnings bright,
And in the downy Feathers airy flight.

Then

Then after the City-Proceſſion, after the Offering ſlain, after the Entrails inſpected, he brings in a Potter, thus delivering his judgement:

What Rage, ye Gods, what woes do ye prepare?
If Saturn's *baneful Star in topmoſt Air*
Should kindle his dull Fires, we then ſhould moan
To ſee Aquarius *pour whole Rivers down,*
And all the World in total deluge drown.
If Sol *ſhould mount the* Nemæan *Lions back,*
In Flame would all the Worlds whole Fabrick crack,
And all the Skie with Sol's *burnt Chariot blaze*
Theſe Aſpects ceaſe; but thou that burn'ſt the claws,
And firk'ſt the tail of threatning Scorpion. *(down*
What great thing breed'ſt thou Mars? *mild* Jove *goes*
Oppreſſed in his fall, and in the Skies
The wholeſome Star of Venus *dulled is.*
Mercury *loſes his ſwift motion,*
And fiery Mars *rules in the Skie alone.*
Why do the Stars their Courſe forſaking glide
Obſcurely through the Air? why does the ſide
Of Sword-breaking Orion *ſhine too bright?*
Wars rage is threatned, the Swords power all right
Confounds by force: Impiety ſhall bear
The name of Vertue; and for many a year
This fury laſts.

Therefore all theſe deluſions of Divination have their root and foundation from Aſtrology. For whether the Lineaments of the Body, Countenance, or Hand be inſpected, whether Dream or Viſion be ſeen, whether marking of Entrails or mad Inſpiration be conſulted, there muſt be a Celeſtial Figure firſt erected, by the means of whoſe indications, together with the conjectures of Signs and Similitudes, they endeavour to

to find out the truth of what is desir'd: So requisite is the use of Astrology to the Arts of Divination, as if it were the Key that opens the door of all their Mysteries. Therefore how much all these Arts are distant from Truth, is evident from this, that they make use of principles so absolutely false and feigned; which being such as neither are, ever were, or will be, and yet they will have to be the causes of future Events, what can appear to be more contrary to all Truth?

CHAP. XLI.

Of Magick in General.

IT is requisite that we should here say something of Magick, which is so linkt to Astrology, as being her near Kinswoman, that whoever professes Magick without Astrology, does nothing, but is altogether out of the way. *Suidas* is of opinion, that Magick took its Original and Name from the *Magusæi*. The common opinion is, that it is a *Persian* Name, with whom *Porphyrius* and *Apuleius* consent; and that *Magos* signifies in that Language, no more than a wise man, or a Philosopher; so that Magick containing both Natural Philosophy, and the Mathematicks, takes into the same Society the forces and bands of all Religions; joyning to its self *Goetia* and *Theurgy*; which is the reason that Magick is generally divided into Natural and Ceremonial.

CHAP.

CHAP. XLII.

Of Natural Magick.

NAtural Magick is taken to be nothing else, but the chief power of all the natural Sciences; which therefore they call the top and perfection of Natural Philosophy, and which is indeed the active part of the same; which by the assistance of natural force and faculties, through their mutual and opportune application, performs those things that are above Humane Reason. The *Æthiopians* and *Indians* were the greatest admirers of Magick, where there was a great supply of variety of Stones and Herbs conducing thereto. Of this some think that St. *Jerome* to *Paulinus* makes mention, where he saith, That *Apollonius Tyaneus* was a Magician or Philosopher. Of the same sort were those *Magi* who bringing Gifts to Christ, did first adore him; which the Expositors of the Evangels call the Philosophers of the *Chaldæans*. Such were the *Hiarbi* among the *Brachmans*, *Tespion* among the *Gymnosophists*, *Budda* among the *Babylonians*, *Numa Pompilius* among the *Romans*, *Zamolxides* among the *Thracians*, *Abbas* among the *Hyperboreans*, *Hermes* among the *Egyptians*, *Zoroastes* the Son of *Oromasus* among the *Persians*. For the *Indians*, *Æthiopians*, and *Persians* always had the pre-eminence in Magick: wherein, as *Plato* in his *Alcibiades* testifies, the Children of the *Persian* Emperours were always instructed, that they might learn to govern the Kingdom by the Pattern of the Grand and Universal Order. And *Cicero*, in his Book of Divinations, asserts, That no *Persian* could enjoy the Scepter of that Empire, if he were not skill'd in

in Magick. Natural Magick therefore is that, which conſidering well the ſtrength and force of Natural and Celeſtial Beings, and with great curioſity labouring to diſcover their affections, produces into open Act the hidden and concealed powers of Nature; ſo coupling inferiour with ſuperiour faculties, by a mutual application thereof, that from thence many times great and marvellous Miracles have been effected: not ſo much by Art, as Nature, to whom Art only ſhews her ſelf a Hand-maid and Aſſiſtant in her Operations. For Magicians, as the moſt accurate inquirers into Nature, taking along thoſe things which are prepared by Nature, and applying Actives to Paſſives, oftentimes produce effects before the time ordained by Nature; which therefore the Vulgar take for Miracles, when they are notwithſtanding only natural Operations: as if any perſon ſhould in *March* produce Roſes, ripe Figs, or Garden-beans; or ſhould cauſe Parſly to ſpring from the Seed into a perfect Plant in few hours; and greater things than theſe, as to cauſe Thunder, Clouds, Rain, Animals of divers ſorts; and ſeveral tranſmutations and tranſigurations of living Beings, ſuch as *Roger Bacon* is ſaid to have done by pure natural Magick. Of theſe Operations ſundry have written: as *Zoroaſtes*, *Hermes*, *Evantes* King of the *Arabians*, *Zachary* of *Babylon*, *Joſeph* the *Jew*, *Bocus*, *Aaran*, *Zenotenus*, *Kiranni-des*, *Almadal*, *Thedel*, *Alchindus*, *Abel*, *Ptolomy*, *Geber*, *Zabel*, *Nazabarub*, *Tabith*, *Erith*, *Saturno*, *Aſtrophe*, *Hipparchus*, *Alcmeon*, *Apollonius*, *Tryphen*, and many others; of which Writings there are many whole and entire, ſome imperfect, which have come to my hands. Of Modern Writers, there have been but few who have treated of Natural Magick, nor have they left many Writings behind them? that is to ſay, *Albertus*, *Arnaldus de Villanova*, *Raymund Lully*, *Bacon* and *Apponus*, and the Author of the Book dedicated to *Alphonſus*, which

mingles

mingles abundance of Superſtition with Natural Magick, which many others have alſo done.

CHAP. XLIII.

Of Mathematical Magick.

THere are beſides theſe, many other imitators of Nature, wiſe inquirers into hidden things, who without the help of Natural Virtues and Efficacies, confidently undertake, only by Mathematical Learning, and the help of Celeſtial influences, to produce many miraculous Works, as walking and ſpeaking Bodies, which notwithſtanding are not the real Animal: ſuch as the wooden Dove of *Archytas*, which flew; the Statues of *Mercury*, that talk'd; and the Brazen Head made by *Albertus Magnus*, which is ſaid to have ſpoken. In theſe things *Boetius* excell'd, a man of a large Ingenuity, and manifold Learning; to whom *Caſſiodorus* writing upon this Subject, Thou, ſaith he, haſt propounded to thy ſelf to do great things, and to know the moſt difficult: by thy ingenious Skill Metals are heard to roar, Brazen *Diomed* ſounds a Trumpet, a Brazen Serpent hiſſes, Birds are counterfeited, and they that are incapable of a voice of their own, yet are heard to make a ſweet noiſe: We relate but ſmall things of thee, that haſt ſo great a power to imitate Heaven. Of theſe deluſory Sciences may be ſaid that which we read in *Plato*'s tenth Book of Laws: Art is given to Mortals, which enables them to produce certain poſterior and ſucceeding Inventions, neither partaking of Truth or Divinity, but certain Imitations ſomewhat akin thereto: Wherein Magicians have adventured to proceed ſo far, by the help of that ancient and

and ſubtile Serpent, the great Promiſer of Knowledge; that Aping him, they become Imitators of God and Nature.

CHAP. XLIV.

Of Witchcraft.

THere is a ſort of Natural Magick, which they call Witchcraft; the effects whereof are wrought by Potions, Philters, and other compoſitions of Medicaments: ſuch as *Democritus* is ſaid to have made for the begetting of good, happy, and fortunate Children; and that other by which we ſhould be able to underſtand the Language of Birds, which *Philoſtratus* and *Porphyrius* relate *Apollonius* to have made. *Virgil* alſo ſpeaking of certain *Pontick* Herbs:

Such Herbs as theſe when Meris *us'd,*
Streight as a Wolf unto the Woods did flee;
And by their powerful Charms dead bodies rear'd
From out their Graves in open Air appear'd,
And Crops of Corn, to ripeneſs were improv'd,
Streight have I ſeen to other Fields remov'd.

And *Pliny* declares, that one *Demarchus Parrhaſius* at a Sacrifice which the *Arcadians* made to *Jupiter Lycæus*, wherein they offered Humane Bodies, taſted the Entrails of a Boy, and ſtreight chang'd himſelf into a Wolf; by reaſon of which tranſmutation into Wolves, *Auſtin* believes the name of *Lycæus* was attributed to *Jupiter* and *Pan*. St. *Auſtin* declares alſo, That when he was in *Italy*, certain Female Witches, like *Circe*, giving to certain Travellers a kind of Enchanting Medica-

dicament in Cheese, turn'd them into Cattle; and when they had made them to carry what burthens they thought fitting, they restor'd them again to their former shape: which thing, as he affirms, happen'd to one Father *Prestantius*. Now, lest any person should believe these things to be meer Chimæra's and Fictions, let him remember how Sacred Scripture testifies of *Nebuchadnezzar*'s being chang'd into an Ox, and that he liv'd upon Fodder seven years together; though at length, by the mercy of God, he was restor'd to his former shape; whose body his Son *Evilmerodach*, after he was dead, caus'd to be thrown to the Vultures to feed on, lest he should rise from the dead, that had been chang'd from a Beast into a Man. And concerning *Pharaoh*'s Magicians, many more things are related in *Exodus*. But of these Magicians or Witches, the wise Man speaketh but a hard Sentence, when he cries, *Thou hast abhorr'd them, O God, because they work abominable works by Medicaments.* I would have you also farther to understand, that these Magicians do not only pry into Natural things, but also those things which accompany Nature, and do almost shake off all Relation to her; as Numbers, Figures, Sounds, Voice, Lights, Affections of the Mind, and Words. So the *Psylli* and *Marsi* called Serpents together, which others with other Charms put to flight. So *Orpheus* asswag'd the Tempest of the *Argonauts* with a Song: and *Homer* relates, how the course of *Ulysses* blood was stopt by the power of words. Moreover, in the Law of the Twelve Tables, there is a Law against those that did inchant the standing Corn; whereby it is apparent, that Witches have a power by the force of words, to produce strange Effects, not only upon themselves, but also upon outward things: All which things, that is to say, to separate the hidden force of things, and either draw them to themselves, and repel them from them-

themſelves, they credibly believe themſelves to effect no other way than as the Loadſtone draws Iron, or Amber or Jet draws Chaff, and as Onions again deſtroys the Magnetick Power. So that by this Gradual and Concatenated Sympathy, not only Natural and Celeſtial Gifts, but alſo Intellectual and Divine may be receiv'd into humane Souls, as *Iamblicus*, *Proculus*, and *Sineſius* gather from the Opinions of Great Men; and that by this conſent and Harmony of things, Magicians do call up the very Spirits. For ſome of them are arriv'd at ſuch a height of Madneſs, that they believe that upon the right Obſervation of ſuch and ſuch Conſtellations at ſuch intervals of time, and by ſuch reaſon of Proportions, an Image being made would receive Life and Motion; which upon counſel deſired, ſhould be able to give Anſwers, and Reveal the hidden Secrets of Truth. Hence it is manifeſt, That this Natural Magick inclining toward Conjuring and Necromancy, is often entangled in the Snares and Deluſions of Evil Spirits.

CHAP. XLV.

Of Conjuring and Necromancy.

THE Ceremonial Parts of *Magick*, Conjuring and *Necromancy*. *Geocie* or *Conjuring*, curs'd for being familiar with unclean Spirits, Ceremonies of wicked Curioſity, compos'd of Prayers and Inchantments, is held Abominable, and wholly Condemn'd by the Decrees of all Lawgivers.

Men hateful to the Gods, that ſtain the Skie,
And blot the Stars, though Natures Progenie:
The ſettled courſe of things they can confound;
Can fix the Poles, ſend Lightnings on the ground;
Pull down the Heavens, and Hills eradicate.

Theſe are thoſe that invoke the Souls of dead Bodies, who Inchant Children, and cauſe them to give the Anſwer of the Oracle: and as we read of *Socrates*, carry about with them certain Pocket-*Demons*; and who, as they ſay, nouriſh little Spirits in Glaſſes, by which they pretend to Foretel and Propheſie. All theſe proceed in a twofold manner. For ſome of them make it their buſineſs to adjure and compel Evil Spirits to appearance, by the Efficacy and Power of Sacred Names; becauſe ſeeing that every Creature doth fear and reverence the Name of its Creator, no wonder if Conjurers, and other Infidels, Pagans, Jews, Saracens, or prophane Perſons, do think to force the Devils Obedience by the Terrour of his Creators Name. Others, more to be deteſted than they, and worthy the utmoſt puniſhment of Fire, ſubmitting themſelves to the Devils, Sacrifice to them, and Worſhip them, become guilty of the vileſt Subjection and Idolatry that may be; to which Crimes though the former are not quite ſo obnoxious, yet they expoſe themſelves to manifeſt dangers. For the Devils are always watchful to intrap Men in the Errors they heedleſly run into. From this inſipid crowd of Conjurers have flow'd all thoſe Books of Darkneſs, which *Ulpian* the Civilian calls by the name of Forbidden Writings. Of which, one of the firſt Authors is ſaid to be *Zabulus*, a man wholly inclin'd to unlawful Arts. Then *Barnabas* a *Cyprian*; and now frequently other Books are Publiſhed up and down, under the feign'd Titles and Names of *Adam*, *Abel*,

Abel, *Enoch*, *Abraham*, and *Solomon*; others under the Names of *Paulus*, *Honorius*, *Cyprian*, *Albertus*, *Thomas*, *Hierome*, and one *Eboracenſis*; to whoſe ſilly trifles *Alphonſus* King of *Caſtile*, *Robert* the Engliſhman, *Bacon*, *Apponus*, and many other of deprav'd Fancies have adher'd. But beſides this, they have not only made the Holy Patriarchs and Angels Authors and Upholders of their deteſtable Studies, but alſo ſhew ſeveral Books which they pretend were written and delivered by *Razial* and *Raphael*, tutelar Angels of *Adam* and *Tobias*. Which Books notwithſtanding, to any one that narrowly conſiders the Rules of the Maſters, the Cuſtoms and Ordinances of their Ceremonies, the Nature and Choice of their Words and Characters, their inſipid and barbarous Phraſes, ſufficiently betray themſelves to contain nothing but meer Toys and Geugaws, and that they were in far later Ages contriv'd by ſuch as were utterly ignorant of that Magick profeſs'd by the Ancients, being founded only upon certain prophane Obſervations, mixt with the Ceremonies of our Religion, with an addition of many unknown Names and Characters, to terrifie ignorant and ſilly People, and to amuſe thoſe that are void of ſence and underſtanding. Neither doth it therefore follow, that theſe Deluſions are Fables; for unleſs there were ſomething of reality in them, and that many miſchievous and wicked things were accompliſh'd thereby, both Divine and Humane Laws had not ſo ſtrictly provided for the puniſhment thereof, and ordain'd them to be quite extirpated from the Earth. Now why theſe Conjurers make uſe only of Evil Spirits, the reaſon is, becauſe the Good Angels ſeldom appear, being only attendant on the Commands of God, and not vouchſafing to be known, but only to Upright and Holy Men. But evil Spirits ſubmit themſelves more willingly to their Invocations, falſely aſſuming to themſelves, and counter-

feiting Divinity, always ready to deceive, and delighting to be ador'd and worſhip'd: and becauſe Women are more covetous of the Knowledge of Secrets, and not leſs cautious and prone to Superſtition, and more eaſily Deluded; therefore to them the Devils ſhew themſelves more familiar, and make them the Performers of many Miracles, as are related of *Circe* and *Medæa*; of many others the Stories of the Poets are full: and *Cicero*, *Pliny*, *Seneca*, St. *Auſtin*, and many others, both Philoſophers, Doctors, and Hiſtorians, as alſo Sacred Writ, bring many Teſtimonies; For in the Book of *Samuel* we read of a certain woman-witch that liv'd in *Endor*, that rais'd the Soul of *Samuel*: though moſt Interpreters agree, that it was not the Soul of *Samuel*, but an Evil Spirit that took upon him the ſhape of the Prophet. Yet ſome of the *Hebrew* Doctors aver, neither doth St. *Auſtin* to *Simplician* deny the poſſibility thereof, that it was the true Soul of *Samuel*, which before a compleat Year after its departure from the Body, might be eaſily call'd up, according to the Rule of *Necromancy*. The *Necromantick Magicians* believe, that the ſame may be performed by certain Natural Tyes and Obligations; which was the reaſon that the Ancient Fathers well-read in Spirituals, not without good cauſe, ordain'd, that the Bodies of the Dead might be buried in Holy-ground; ſhould be aſſiſted with Lights, and ſprinkled with Holy-water, be perfumed with Incenſe, and pray'd for by the Living, ſo long as they were above Ground. For ſay the *Hebrew* Doctors, All our Carnal Body remains as Food for the Serpent which they call *Arazel*, which is Lord of the Fleſh and the Blood, and Prince of this World: in *Leviticus* nam'd the *Prince of the Deſarts*: to whom it was ſaid in *Geneſis*, *Thou ſhalt eat the duſt all the days of thy life.* And in *Iſaiah*, *The Duſt is thy bread*, that is, our Corporeal Body Created out of

of the duſt of the Earth, ſo long as it remains unſanctified, and not chang'd for the better, to be no longer then at the diſpoſal of the Serpent, but of God, according to the word of St. *Paul*: *It is ſow'd corporal, but ſhall riſe ſpiritual*: And in another place, *All ſhall riſe, but all ſhall not be chang'd*; *for that many ſhall remain perpetual food for the Serpent.* This foul and deteſtable matter of the Fleſh, the food of the Serpent, lies in the Grave, in hopes of a better Lot, and Spiritual Tranſmutation; which is already come to paſs in thoſe that have already taſted the firſt-Fruits of Redemption; and ſome have attain'd it by vertue of the Deifick Spirit, as *Elias* and *Enoch*, and as ſome are of opinion, *Moſes*; whoſe Bodies being chang'd into the nature of Spirits, never ſaw corruption, nor, as other Carcaſes, were left to the power of the Serpent. And ſomething to this purpoſe, it was thought, was the great diſpute of *Michael* with the Devil about the body of *Moſes*, which St. *Jude* mentions in his Epiſtle. Thus much concerning Conjuring and Necromancy.

CHAP. XLVI.

Of Theurgy.

MAny there are that believe Theurgy not to be unlawful, which pretends to have to do with none but good Angels, and the Divine *Numen* himſelf; though under the names of God and Angels, it proves to be only, the deluſion and mockery of evil Spirits. It pretends no natural Power, but to make uſe of Celeſtial Ceremonies, by which they think to attract and reconcile the Divine Natures: Concerning which, the ancient *Magi* have deliver'd ſeveral

Rules in ſeveral Volumes. But the chiefeſt part of their Ceremonies is in obſerving Cleanlineſs, firſt of the Soul, then of the Body, then of thoſe things about the Body, as in the Skin, the Garments, the Dwelling, Veſſels, Utenſils, Immolations, and Sacrifices; which cleanlineſs renders them capable of being the receptacles, and fit for the entertainment of Divine Spirits, and is very much incourag'd and commended in Sacred Scripture, according to the words of *Eſay*: *Be glad and be clean, and take away the evil of your thoughts.* But uncleanneſs, which often corrupts and defiles, and infects man, diſturbs the moſt clean and pure Society of Celeſtial Beings, and chaſes away the ſpotleſs Spirits and Angels of God. It is true, that many times unclean and deluſive powers, to the end they may be ador'd and worſhip'd for Gods, do counterfeit this Purity; and therefore great diligence and care is to be us'd for the avoiding thereof; and therefore we have abundantly diſcours'd thereof in our Books of Occult Philoſophy. Now of this Theurgy or Divine Magick, *Porphyrius* having delivered many things, at length concludes, that by Theurgick Operations the Soul may be made fit to receive Spirits and Angels, and to ſee and converſe with them: but that there can be any acceſs to the Deity thereby, he altogether denies. His Rules and Directions are contain'd in his Art *Almahel*, his Notorious Art, his Art *Pauline*, and his Art of Revelations, where are abundance of Superſtitions to be found, which are ſo much the more pernicious, by how much they ſeem more Lofty and Divine to the unskilful.

CHAP.

CHAP. XLVII.

Of the Cabaliſts.

HEre the words of *Pliny* come into my minde: There is, ſaith he, another Sect of Magicians, of which *Moſes* and *Latopea*, Jews, were the firſt Authors; which words bring to my remembrance the *Cabala* of the *Jews*, which, as the conſtant opinion among the *Hebrews* goes, was delivered by God to *Moſes*, and thence, through Succeſſion of Ages, even to the times of *Ezra*, preſerv'd by Tradition only, without the help of writing. As of old the Doctrine of *Pythagoras* was delivered by *Archippus* and *Lyſiades*, who kept School at *Thebes* in *Greece*, where the Scholars learning all their Maſters Precepts by heart, made uſe onely of their Memories inſtead of Books. So certain *Jews* deſpiſing Lettters, plac'd all their Learning in Memory, Obſervation, and verbal Tradition; whence it was call'd by the *Hebrews*, *Cabala*, that is to ſay, a receiving from one to another by the Ear: An Art, by report, very ancient, though the name be but of later times known among the Chriſtians. Now this *Cabala* they divide into three parts: the firſt contains the knowledge of *Breſith*, which they call alſo *Coſmologie*, explaining and teaching the force and efficacie of things created, Natural or Celeſtial; expounding alſo the Laws and Myſteries of the Bible according to Philoſophical reaſons, which for that cauſe differs little from Natural Magick, wherein they ſay K. *Solomon* excell'd. Therefore we find in the Sacred Hiſtories of the *Jews*, that he was wont to diſcourſe from the Cedar of *Libanon* to the low *Hyſſop*; as alſo of Cattle, Birds, Reptiles,

Reptiles and Fiſh, all which contain within themſelves a certain kind of Magical vertue. *Moſes* alſo the *Egyptian*, in his Expoſition upon the Pentateuch, and moſt of the Talmudiſts, have followed the Rules of this Art. The other part thereof contains the knowledge of more ſublime things, as of divine and Angelical Powers, the contemplation of Sacred Names and Characters; being a certain kinde of Symbolical Theology, wherein the Letters, Figures, Numbers, Names, Points, Lines, Accents, are eſteemed to contain the ſignifications of moſt profound things, and great Myſteries. This part again is two fold: Arithmetick, handling the nature of Angels, the Powers, Names, Characters of Spirits and Souls departed; and Theomantick, which ſearches into the Myſteries of the Divine Majeſty, his Emanations, his Names, and *Pentacula*, which he that attains to, they account endu'd with moſt admirable power. By vertue of this Art they ſay *Moſes* wrought ſo many Miracles, changing his Rod into a Serpent, the Water into Blood, and plagu'd *Egypt* with Frogs, Flyes, Lice, Locuſts, Emrodes, and Peſtilence, ſlaying the firſt-born of Man and Beaſt: By this Art he divided the Read-ſea, caus'd water to flow out of the Rock, brought the Quails into the Wilderneſs, ſweeten'd the bitter Waters, made Lightning by day, and a Pillar of Fire by night to lead the March of his people, call'd down the Voice of God among the people. By this Art he puniſhed the Arrogant with Fire, the Murmurers with Leproſie, Mutiners with ſudden Deſtruction, cauſing the Earth to ſwallow them up; preſerv'd the Clothes of the *Iſraelites* from wearing out, and gave them victory over their Enemies. Laſtly, by means of this Art, *Joſhua* commanded the Sun to ſtand ſtill; *Elias* call'd down Fire from Heaven, and rais'd the dead Youth to life; *Daniel* muzzled the Lions mouths, and the three Children ſang in the middle of

of the fiery Furnace. Nay, the perfidious and unbelieving *Jews* ſtick not to aver, that Chriſt himſelf wrought all his Miracles by vertue of this Art. *Solomon*, as they ſay, did excel in this Art, and that he diſcovered ſeveral ſecrets thereof, containing ſeveral Charms againſt Devils and their Poſſeſſings; as alſo againſt Diſeaſes, as *Joſephus* writes. As for my part, as I do not doubt but that God revealed many things to *Moſes* and the Prophets, which were contained under the Covert of the words of the Law, which were not to be communicated to the prophane Vulgar: ſo for this Art which the *Jews* ſo much boaſt of, which I have with great Labour and diligence ſearch'd into, I muſt acknowledge it to be a meer Rhapſodie of ſuperſtition, and nothing but a kind of *Theurgick* Magick before ſpoken of. For if, as the *Jews* contend, coming from God, it did any way conduce to perfection of Life, Salvation of Men, Truth of Underſtanding; certainly that Spirit of Truth, which having forſaken the Synagogue, is now come to teach us all Truth, had never concealed it all this while from the Church, which *certainly* knows all thoſe things that are of God; whoſe Grace, Baptiſm, and other Sacraments of Salvation, are perfectly Reveal'd to all Languages. For every Language is alike, ſo that there be the ſame Piety; neither is there any other Name in Heaven or on Earth, by which we can be Sav'd, but only the Name of Jeſus. Wherefore the *Jews*, moſt skilful in Divine Names, after the coming of Chriſt, were able to do nothing, in compariſon of their Forefathers. But by that which we have common Experience of, we ſee that oft-times wonderful Sentences of very great Myſteries are wreſted from the Sacred Text; that is, nothing but a certain Playing with Allegories, which ſome ſlothful Perſons employ'd only in the conſideration of particular Points, Letters, or Figures, which

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this Language and manner of Writing eaſily admit of, take occaſion to fancy; which many times make a noiſe as if they were very great Myſteries, but are able to prove or evince nothing; but that according to the words of St. *Gregory*, they may be contemned with the ſame eaſineſs as they are aſſerted. *Rabanus* the Monk has invented ſeveral of theſe, but in Latin Characters and Verſes, inſerting ſundry Pictures, which being to be read which way ſoever you turn the Letters, declare ſome Sacred Myſtery repreſenting the Painted Hiſtory; which no man denies; but that they may be extorted out of prophane Authors, no perſon is ignorant, eſpecially he that hath read the *Centones* upon Chriſt, compos'd out of *Virgil*, by *Valeria Proba*: all which things, and all of this Nature, are but the ſpeculations of Idle People. But as to what pertains to the working of Miracles, ſurely there is no man can be ſo ſtupid, as to believe there is any force in this Art to accompliſh any ſuch thing. The *Cabala* of the *Jews* therefore is nothing elſe, but a moſt pernicious Superſtition, the which by collecting, dividing, and changing ſeveral Words, Names and Letters diſperſed up and down in the Bible, at their own good will and pleaſure, and making one thing out of another, they diſſolve the Members of Truth, raiſing up Sentences, Inductions, and Parables of their own, apply thereto the Oracles of Divine Scripture to them, defaming the Scriptures, and affirming their Figments to conſiſt of them, Blaſpheme the Word of God by their wreſted ſuppoſitions of Words, Syllables, Letters and Numbers; endeavouring to prop up their Villanous Inventions, by Arguments drawn from their own Deluſions. And being blown and puft up with theſe Trifles, boaſt themſelves to have found out, and to know thoſe ineffable Myſteries of God which are not Reveal'd in Scripture; by means whereof, they are able

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to Propheſie, Work Miracles: all which they bluſh not with confidence to aver. But it happens to them, as it did to *Æſop*'s Dog, who leaving the ſubſtance, and catching after the ſhadow, loſt his Food; who being always buſied in the ſhadows of the Scripture, and laborious in the ſtudy of their own Fictions, their Superſtitious *Cabala*, ſnatching at they know not what, they loſe the Bread of Eternal Life; and feeding upon empty Notions, loſe the Word of Truth. From this Judaical ferment of Cabaliſtical Superſtition, I verily believe the *Ophites*, *Gnoſticks*, and *Valentinians* came, Hereticks that with the help of their Diſciples invented a *Cabala*, corrupting the Myſteries of the Chriſtian Faith; and by a Heretical Artifice, drawing and patching together the Greek Letters and Numbers, and framing out of them a thing, which they call, *The Body of Truth*; they teach, that without the help of thoſe Letters and Numbers, the Truth of the Goſpel cannot be found out, being ſo various and repugnant one to another, and full of Parables; written ſo, that thoſe that have Eyes ſhould not ſee, and thoſe that have Ears ſhould not hear, but propounded to the Blind, and wandring according to their weak capacities; ſo that the hidden Truth is not to be underſtood by Writing, but by ſucceſſive Tradition, delivered *Viva Voce*, which they ſay, was that Alphabetary and Arithmantick *Theology* ſecretly delivered to his Apoſtles by Chriſt himſelf, and which St. *Paul* ſaith, *He only ſpeaks among thoſe that are perfect*. For theſe being moſt high Myſteries, therefore they are not written, nor to be written; but to be kept in ſilence among the Wiſe Men, who are to reſerve them in the moſt ſecret parts of their Hearts.

CHAP.

CHAP. XLVIII.

Of Witchcraft.

But to return to Magick, a part of which is the deluſion of Witchcraft, that is to ſay, of deluſions that are onely made in outward appearance, ſuch as are the Phantaſms and Miracles dayly wrought by common Juglers; which is not ſo much perform'd by *Geotick* Inchantments, and Imprecations, and fallacies of Spirits, but by Fumigations, Lights, Philters, Collyries, binding and hanging of Phylacteries and Charms to the parts of the body, Rings, Images, Glaſſes, and like devices of Magick Arts. Many things are perform'd by agility and ſlight of hand, as we ſee done by Players and Juglers: which are therefore by ſome call'd Hand-philoſophers or *Chiroſophi.* Of this Jugling Art there are many *Treatiſes extant*, written by *Hermes* and others. We read of one *Paſetes* a Jugler that was wont to ſhew a great Banquet to an abundance of Gueſts ſitting thereat, which when he pleas'd he caus'd to vaniſh again out of ſight, leaving all the Gueſts a-dry and Hungry. *Numa Pompilius* alſo made uſe of theſe kind of *Preſtiges* or Witchcrafts: And we read how that the moſt Learned *Pythagoræs* did once ridiculouſly act an odd buſineſs, which was this: That which came into his Mind he wrote in a Glaſs with his *Blood*, which being held againſt the *Full Moon*, whatever was written appear'd to him that ſtood behind, as if it had been in the body of the Moon. To this, whatſoever is written of the changing of Mens ſhapes, either believ'd by Poets, related by Hiſtorians, or credited by ſome of our Divines. Thus ſome men ſeem

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to have the ſhape of Aſſes or Horſes, or other Animals; the Medium Air being diſturb'd, or elſe the Eyes by ſome Incantation faſcinated, ſuch things as theſe ſometimes ſeem to be done by good and evil Spirits, or elſe upon the Prayers of good men to God; as we read of *Eliſha*, when *Dothan* was beſieg'd by the Army of the King of *Aſſyria*: but the pure and open ſight of God cannot be deceived. Thus the woman, which the People thought to have been a Cow, to *Hilarion* appear'd to be what ſhe was indeed, a woman. Thus thoſe things which are ſaid to be done by deception of the ſight, are called *Præſtigia*. But the tranſmutation of ſhape, as of *Nebuchodonozor*, or of place, as when the Crop of Corn was remov'd into another Field. Of theſe we have ſpoken before. Now of this Art of Witchcraft *Iamblicus* thus writes: As to what thoſe Perſons who are bewitch'd imagine, they have no other certainty of the truth of the eſſence of the action, but what is barely imaginative: for the end of this Craft is not to do things ſimply, but to extend imagination to appearance, and then on a ſudden to remove all ſign of any thing. Out of all that hath been ſaid, we muſt reſolve, that Magick is but a mixture of Idolatry, Aſtrology, and ſuperſtitious Phyſick: And indeed there are a great croud of Hereticks that daily increaſe in the Church, who take their firſt Arguments and Foundations from theſe Magicians, who as *Jannes* and *Jambres* contradicted *Moſes*, ſo do they reſiſt the truth. The Ring-leader of theſe, was *Simon* the *Samaritan*, who at *Rome*, under *Claudius Cæſar*, was honour'd with a Statue, for his Excellency in this Art, with this Inſcription, *To* Simon *the Holy God*, whoſe Blaſphemies are ſufficiently related by *Clement*, *Euſebius*, and *Irenæus*. From the Poſitions of this *Simon*, as from a Seminary of all Hereſie, ſprung thoſe monſtrous *Ophites*, thoſe ſhameful *Gnoſticks*, *Credonians*,

ans, *Martioniſts*, *Montanians*, and many other Hereticks, for gain and vain-glories ſake, lying before God; yet bringing neither profit nor advantage to Men, but leading them into Error and Perdition; whoſe believers and admirers, the Judgment of God ſhall overtake. 'Tis true, that being young, I wrote three Books of *Magick* my ſelf, which I Entituled, *Of Occult Piloſophy*: in which, what Errors ſoever I then commited in my Youth, now grown more wary, I do publickly Recant, as having formerly ſpent too much time in thoſe Vanities. This advantage I got, that now I know by what Reaſons to convince others of the ruine which thoſe Vanities will lead them into. For while they preſume to Propheſie, and Divine, not in the Truth of God, but according to the Operations of Evil Spirits, and boaſt themſelves the Workers of Miracles, not ceaſing while they live, and Act by the means of Magick, Vanities, Exorciſms, Incantations, Love-potions, and other Demoniacal Operations, they are all with *Jannes* and *Jambres*, and *Simon Magus*, deſtin'd to the Eternal Torments of Hell-Fire.

CHAP. XLIX.

Of Natural Philoſophy.

BUT let us now come to things that far ſurpaſs all theſe, the very Maxims of Philoſophy it ſelf, which dive into Nature it ſelf, and inquire into the Principles of things by the means of ſubtle Syllogiſms. Which what Truth they have more than what they borrow from the Credit of their firſt Divulgers and Defenders, there is no man that very well underſtands.

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The Poets were the firſt Profeſſors thereof, among which were *Prometheus*, *Linus*, *Muſæus*, and *Orpheus*; among which, *Homer* may be numbered. Now what Truth can that Philoſophy afford us, which had its beginning out of the Fables and Gewgaws of the Poets? which that it is ſo, *Plutarch* doth prove, by manifeſt Arguments, for that all the Sects of Philoſophers took their Original from *Homer*: and *Ariſtotle* confeſſes, That the Philoſophers are by Nature *Philomythi*, that is to ſay, Admirers, or Lovers of Fables. The Sects of Philoſophers ſome have divided into Nine, ſome into Ten; But *Varro* into a far greater Number. So that ſhould one Man Aſſemble all the Philoſophers together, it were impoſſible to find out among them which Opinion were firſt to be choſen, or what Sect to follow. So repugnant and differing they are among themſelves about every particular, maintaining a perpetual War one againſt another: and as *Firmianus* ſaith, One Sect labours to ſubvert another, to eſtabliſh themſelves and their own Opinions; neither will either grant the other to be wiſe, leſt he ſhould acknowledge himſelf to be Mad. He that diſputes of particular Philoſophers, delivers nothing of certainty concerning any one; which makes me at a ſtand, whether to reckon Philoſophers in the number of Men, or of Brutes: for indeed they ſeem to excel Beaſts, in that they have Reaſon and Underſtanding; but how they ſhould come to be Men, whoſe Reaſon is ſo uncertain, ſo unconſtant, and always ſtaggering upon various and ſlippery Opinions, whoſe Underſtanding cannot find out any thing fixed, either to hold by, or follow, is a very great Quere. The Truth whereof, we ſhall now ſhew you more at large.

CHAP. L.

Of the beginning of Natural things.

FOR first, as concerning the Principles of Natural things, upon which the whole Foundation of this Art lies, there is a most deadly Combat among the greatest and wisest Philosophers; and the Contention is yet undecided which hath determined best. Most perswasive Reasons are urg'd on both sides. For *Thales Milesius*, accounted by the Oracle the chief wise Man, was of Opinion, That all things had their beginning from Water: His Scholar, and Successor in his School, *Anaximander*, said, That the beginnings of things were Infinite: but his Disciple *Anaximenes* held the Infinite Body of Air to be the beginning of all things. *Hipparchus*, and *Heraclitus* the *Ephesian*, held Fire to be the first Principle; to whom *Archelaus* the *Athenian* agrees. *Anaxagoras* the *Clazomenian* makes Infinite Principles, at first small and confus'd Particles, but afterwards by the Divine Creator reduc'd into Order. *Xenophanes* said, that there was but one beginning of all things, and that Mutable. *Parmenides* upheld Hot and Cold, Heat being the Fire that mov'd, and Cold the Earth that form'd. *Leucippus*, *Diodorus*, and *Democritus*, were all for *Full* and *Empty*. *Diogenes Laertius* was altogether for the *Air*, which he made capable of Divine Reason. *Pythagoras* the *Samian* set up Number for the beginning of all things; to whom *Alcmeon* the *Crotoniate* adher'd. *Empedocles* the *Agrigentine* Discord and Concord, and the four Elements: *Epicurus*, Atomes and *Vacuum* or Emptiness. *Plato* and *Socrates*, God, Idea and Matter. *Aristotle* rai-

ses

ſes up Matter coveting Form by privation, which he makes the Third Principle; contrary to what he has taught in another place, that Equivocals are not to be reckon'd for Principles. Wherefore ſome later Peripateticks have ſet up a kind of impulſive Motion, in the ſtead of Privation; which being an accident, how can it be the Principle of Subſtance? Or what ſhall be the mover of this Motion? And therefore the Hebrew Philoſophers admit of no other Principles than Matter, Form, and Spirit.

CHAP. LI.

Of the Plurality of the World, and of its Continuance.

IN their Diſputations concerning the World, they are very various. *Thales* was of Opinion, There was but one World, and that it was the Structure of God himſelf. *Empedocles* was of the ſame Opinion as to one World; but ſaid withal, that this was a ſmall Particle only of the Univerſe. But *Democritus* and *Epicurus* were of Opinion, That there were Innumerable Worlds; whom *Metrodorus* their Diſciple follows, ſaying, That there are innumerable Worlds, being that the Cauſes of them are Innumerable: neither was it leſs abſurd to think, that there ſhould be one World in the Univerſe, than to imagine one Ear of Corn in a whole Field. But as to the Continuance of the World, *Ariſtotle*, *Averroes*, *Cicero*, *Xenophon*, make it Æternal, and void of all Corruption. For when that they could not underſtand, whether the Egg or the Bird were firſt Generated, ſince no Bird could be without the Egg; Hence they imagin'd, that this

World, and the Beginning of every begotten thing, together with the End thereof, was by perpetual Revolution ſempiternal. *Pythagoras* and the Stoicks ſaid, That the World was of God; yet as far as its Divine Nature could permit, ſhould be corrupted in time: with whom *Anaxagoras*, *Thales*, *Hirocles*, *Avicen*, *Algaſel*, *Alcmæus*, and *Philo* the Jew, concur in Opinion. But *Plato* affirming that it was Created by God, after his own likeneſs, denies that it ſhall ever be deſtroy'd. *Democritus* ſaith, That the World was once Created, ſhall once be Deſtroyed, and never more be renewed. *Empedocles* and *Heraclitus* the *Epheſian* were of Opinion, That the World doth every day renew, and every day periſh or decay. Let us diſcourſe of any thing which they ſay proceeds from a Natural Cauſe; as for Example, let it be an Earthquake, yet are they at no certainty therein, but wander in Extravagancies; while *Anaxagoras* makes the Cauſe thereof to be the Air; *Empedocles*, Fire; *Thales Mileſius*, Water; *Ariſtotle*, *Theophraſtus*, and *Albertus*, Subterraneal Wind or Vapour; *Aſclepiades*, great Miſchances, or Devaſtations; *Poſſidonius*, *Caliſthenes*, and *Metrodorus*, the *Deſtinies*. *Seneca* and others variouſly diſſenting, ſeem to have labour'd in vain in the ſearch thereof. And therefore the Ancient *Romans*, when they either felt, or heard of ſhaking or trembling of the Earth, commanded *Holy-days*; but never did Enact to which of the Gods they ſhould be Dedicated, Becauſe it was uncertain what force, or which of the Gods was the Cauſe thereof.

CHAP.

CHAP. LII.

Of the Soul.

IF you deſire to know any thing from them concerning the Soul, there is far leſs of certainty among them. For *Crates* the *Theban* affirm'd, that there was no Soul, but that the Body was mov'd by Nature. Thoſe who grant that there is a Soul, ſuppos'd it to be the moſt thin and Subtile of all bodies, infus'd into this thick and earthy body. Others there be that affirm it to be of a fiery nature; of which Number were *Hinparchus* and *Leucippus*, with whom the *Stoicks* for the moſt part agree, who define the Soul to be a hot Spirit, together with *Democritus*, who calls it a moveable and fierce Spirit, mix'd and infus'd into Atomes. Others ſaid it was the Air, as *Anaximines* and *Anaxagoras*, *Diogenes* the *Cynick*, and *Critias*; with whom *Varro* concurs, where he ſays, that *The Soul is Air receiv'd into the Mouth, heated in the Lungs, temper'd in the Heart, and diffus'd over the whole Body.* Others will have it of a watery ſubſtance, as *Hippias*. Others of an earthy ſubſtance, as *Heliodorus* and *Pronopides*; to whoſe opinion *Anaximander* and *Thales* willingly agree, both fellow-Citizens with *Thales*. Others will have it to be a Spirit compos'd partly of Fire and partly of Air, as *Boetes* and *Epicurus*. Others, compos'd of Earth and Water, as *Zenophantes*. Others of Earth and Fire, as *Parmenides*. Others affirm'd the Soul to be the blood, as *Empedocles* and *Circias*. Some would have it be a thin Spirit diffus'd through the body, as *Hippocrates* the Phyſician. Others, fleſh exercis'd by the ſenſes, as *Aſclepiades*. But many others have been of opinion,

that the Soul is not that little body, but a certain quality or complexion thereof infus'd through all the particles of the ſame; as *Zeno* the *Citbick*, and *Dicearchus*, defining the Soul to be the complexion of the four Elements: *Cleanthes* alſo, *Antipater*, and *Poſſidonius*, affirming the ſame to be a certain heat or complexion of heat, drew *Calenus* the *Pergamenian* into the ſame opinion. Others there are that uphold that the Soul is not that quality or complexion, but ſomething reſiding in ſome part of the body, as the heart or brain, as it were in its proper point or center, and from thence governing the whole body. Amongſt the number of theſe, are *Chryſippus*, *Archelaus*, and *Heraclitus Ponticus*, who thought the Soul to be light. There are others who have thought more freely, believing the Soul to be a certain unfix'd Point, ty'd to no part of the Body, but ſeparated from any determinated Situation, being totally preſent in every part of the Body; which whether it were begot by Complexion, or Created by God, yet was firſt hatch'd and form'd in the boſom of Matter! Of this Opinion were *Zenophanes*, *Colophonius*, *Ariſtoxenus*, and *Aſclepiades* the Phyſician, who held the Soul to be the Exerciſe of the Sences: and *Cretolaus* the *Peripatetick*, who call'd it the Fifth Eſſence; as alſo *Thales*, who held, That the Soul is an unquiet Nature moving it ſelf: and *Zenocrates* would have it to be a Number moving it ſelf: whom the *Ægyptians* follow, aſſerting the Soul to be a certain Force or Vertue paſſing through all Bodies. The *Chaldeans* were of Opinion, That it was a Force or Vertue without a determinate Form, but receiving all Forms that are External. So that they altogether agree, That the Soul is a certain Vertue fit to cauſe Motion; or that it is elſe a Sublime Harmony of all the Corporeal Parts, depending however upon the Nature of the Body. The Footſteps of theſe Men are followed by

by that *Demoniack Ariſtotle*, who by a new-invented Name of his own, calls the Soul *Entelechia*; that is to ſay, the Perfection of a Corporal Organ, Potentially having life, from which the ſame Body receives the Principles of Underſtanding, Perceiving, and Moving. And this is the moſt receiv'd, though moſt impertinent Definition of a Soul, found out by that great Philoſopher; which doth not, however, declare or make manifeſt the Nature or Original, but only the Affections of the Soul. There are others that ſoare ſomewhat higher than theſe men; who affirm the Soul to be a certain Divine Subſtance whole and individual, diffus'd through the whole and every part of the Body, produc'd in ſuch manner from the Incorporeal Author, as that it depends upon the force of the Agent, not on the Generative Faculty of the Matter. Of this Opinion were *Zoroaſtes*, *Hermes*, *Treſmegiſtus*, *Pythagoras*, *Euminius*, *Hammonius*, *Plutarch*, *Porphyrius*, *Timæus*, *Locrus*, and Divine *Plato* himſelf, who defin'd the Soul to be an Eſſence moving it ſelf, endu'd with Underſtanding. *Eunomius* the Biſhop, conſenting partly to *Plato*, partly to *Ariſtotle*, affirms the Soul to be an Incorporeal ſubſtance made in the Body; upon which definition he laid the Foundation of all his Opinions. *Cicero*, *Seneca*, and *Lactantius* affirm, that it is impoſſible to define what the Soul ſhould be. Thus it is apparent what great Contention there is among them touching the Eſſence of the Soul. Nor are the Contentions and Variances leſs, or leſs Numerous, than their Diſputes, when they come to make inquiry which is the Seat of the Soul. For *Hippocrates* and *Hierophilus*, place it in the Fibres or Ventricles of the Brain. *Democritus*, in the whole Region of the Temples. *Eraſiſtratus*, in the *Epicranidal* Membrane. *Strabo*, within the ſpace between the Eye-brows. *Epicurus* gives it room in the whole Breaſt. *Diogenes*, in the Arterial

Ventricle of the Heart: the Stoicks with *Chryſippus* in the whole Heart, and Spirits that ſurround the Heart. *Empedocles* ſeats it in the Blood; to which Opinion *Moſes* ſeems to give way, while he forbids his People to eat the Blood of any thing, becauſe the Soul of every Animal is ſeated therein. *Plato* and *Ariſtotle*, and the more Noble Sects of Philoſophers, place the Soul in the whole Body. *Galen* is of Opinion, that every part of the Body has his particular Soul: For ſo he makes it appear, in his Book of the Uſefulneſs of the Parts: *There are many Particles of Animals, ſome greater, ſome leſſer; others altogether indiviſible into the Species of the Creatures, yet neceſſarily every of thoſe wants a Soul.* For the Body is the Organ thereof; and therefore the Particles of the Body are very much different one from another, becauſe the Souls are different. I cannot here paſs by a Sentence of *Beda* the Divine, who writing upon *Mark*, *The Principal ſeat of the Soul*, ſaith he, *is not, as* Plato *thinks, in the Brain; but to follow the Doctrine of Chriſt, in the Heart.* Now as concerning the Continuation of the Soul, *Democritus* and *Epicurus* were of Opinion, That it dy'd with the Body. *Plato* and *Pythagoras* held it to be altogether Immortal; but that being out of the Body, it retires to ſome Nature or Being like it ſelf. The *Stoicks* taking the middle way between both theſe, aſſert, that the Soul ſhall leave the Body; but that if it be not purifi'd and digniſi'd with the excellent Vertues to be poſſeſſed in this Life, that then it ſhall preſently dye; but that if it be endu'd with Heroical Vertues, then that it may attain the Heavenly Seats, and be aſſociated with thoſe Sympathizing Natures that ſtay there in expectance of being joyn'd unto it. *Ariſtotle* taught, That ſome parts of the Soul which remain in Corporeal ſeats are inſeparable from the ſame, and therefore dye with them; but that the Underſtanding

ſtanding, which wants no Corporeal Organ, is ſeparate from the Corruptible Parts. But he is ſo far from delivering any thing of farther perſpicuity, that his Interpreters do wholly abandon the Diſcourſe thereof. *Alexander* the *Aphrodiſean* ſaith, That moſt certainly he held the Soul to be Mortal. And of the ſame Opinion among us, is *Gregory Nazianzene.* Againſt theſe, *Pleton*, and *Thomas Aquinas* in defence of *Ariſtotle*, moſt ſtiffly ſtands up, affirming that he was in the right Opinion concerning the Immortality of the Soul. Moreover *Averroes*, that moſt exquiſite Commentator upon *Ariſtotle*, believes that every man has a peculiar Soul, but Mortal; But that the Mind or Underſtanding is Eternal, having neither Beginning nor End; of which there was but one kind, that all Men uſe in this Life. *Themiſtius* ſaith, That *Ariſtotle* held one only Active Underſtanding: but that the Underſtanding capable of Subjects was manifold, and that both were Immortal. Thus through the ſtrange Diſſentions and Garboils of theſe Philoſophers, it comes to paſs, that there are ſo many abſurd Conteſts among our Chriſtian Divines about the Original of the Soul; among whom there are ſome that believe that the Souls of all Men were Created at the Beginning, and remaining there as in a Store-houſe till they come to be us'd; of which Opinion above all the reſt is the Learned *Origen.* St. *Auſtin* alſo believes, That the Soul of our Firſt Parent had its Original from Heaven, being ſomething Elder than the Body; and perceiving the Body to be a fit Habitation, of its own acccord did covet the ſame: however, he does not affirm it for any certain or poſitive Maxime.

Others believe the Soul to be propagated *extraduce*, from Parent to Parent; and that the Soul is begot by the Soul, as the Body is begot by the Body: of which Opinion was *Apollinaris* Biſhop of *Laodicea*, *Tertullian*, *Cyril*,

Cyril, and *Luciferianus*; againſt whoſe Hereſie St. *Jerom* fiercly Combats. Others are of Opinion, that Souls are Created daily by God: which Opinion *Thomas Aquinas* follows, defending himſelf with that Peripatetical Argument, that ſeeing that the Soul is the Form of the Body, the ſame ought not to be Created apart, but in the Body: to which Opinion the Univerſal Judgment of our Modern Divines adheres. I omit the Degrees, Aſſentions and Diſſentions of Souls, which the *Origeniſts* have brought into play, as being neither ſtrengthned by Scripture, nor conſentaneous to the *Theſis* of Chriſtianity: ſo little of certainty there is, either among Philoſophers, or among Divines, concerning the Original, or indeed the very meaning and definition of the Word *Soul*. For *Epicurus* and *Ariſtotle* believe it Mortal; *Plato*'s Circle brings it to the ſame Station again, in ſo many years. Some there are that, as *Plato* ſays, contract it within the Verges of Humane Bodies; Others diffuſe it into the Bodies of Animals: ſome reſtore it to Heaven from whence they had it, others ſend it on Pilgrimage about the World: Some that compel it to Infernal Hell, others deny any: ſome ſay, that every Soul is Created by it ſelf, others ſay, They were all Created together. So far *Thomas*. There was *Averroes*, who undertaking to broach ſomething more remarkable, Firſt held the *Unity* of the Underſtanding. The *Manichæan* Hereticks were of Opinion, That there was but one Soul of the Univerſe, diſpers'd as well into Inanimate as Animate Bodies; but that thoſe things which are without Life leſs participate thereof: that Animate things have a greater ſhare, and Cœleſtial things the greateſt of all: and at length they conclude, That ſingular Souls are but parts of the Univerſal Soul. *Plato* alſo holds but one Univerſal Soul of the World, but other Souls for particular Creatures; as if the World ſubſiſted

ed only by its own Soul, but particular Creatures were animated by particular Souls. Others there are that will have but one ſort of Souls. Others make a twofold Soul; that is to ſay, Rational and Irrational. Others ſay, there are many, as many as there be ſpecies of living Creatures. *Galen* the Phyſician affirms, That there are various and diſtinct Souls in divers Creatures, according to the variety of the Species; and moreover, he appoints many Souls in one Body. There are other that place two Souls in a Man, one ſenſitive from Generation, the other intellectual from Creation: among theſe we find *Occam* the Divine. *Plotinus* will have the Soul to be one thing, and the Underſtanding to be another: with whom *Apollinaris* conſents. Some there are that doe not diſtinguiſh between the Soul and the Underſtanding; but they ſay, that it is the moſt Principal Part of the ſubſtance of the Soul. *Ariſtotle* believes the intellect to be preſent only Potentially in the Soul, and that Actually it works from without; neither that it conduces to the Eſſence or Nature of Man, but only to the perfection of Knowledge and Contemplation. Therefore he affirms, That few Men, and thoſe only Philoſophers, are endu'd with Actual Underſtanding. And indeed, there is a great Diſpute among Divines, whether, according to the Opinion of *Plato*, the Souls of Men after they are Departed from the Body, do retain any Memory of things done while the body was alive; or whether they altogether want the Knowledge thereof: which the *Tomiſts*, together with their mighty *Ariſtotle*, firmly aſſert. And the *Carthuſians* confirm it, from the Teſtimony of a certain *Pariſian* Divine returning from Hell, who being ask'd, what knowledge he had left him, return'd Anſwer, *That he underſtood nothing but Pain*: and then citing the words of *Solomon*, *there is no underſtanding, no knowledge, no wealth in Hell*, he ſeem'd

ſeem'd to them to make it out, that after Death there was no Knowledge of any thing: which notwithſtanding is not only manifeſtly againſt the Opinion of the *Platonicks*, but repugnant to the Authority and Truth of the Scripture it ſelf alſo, which teaches, *That the wicked ſhall ſee and know that he is God*; and that they ſhall give an account not only of all their Deeds, but of all their idle Words and Thoughts. Moreover, there are ſome that have adventur'd to *write* and *report* many things concerning the Aparitions of ſeparated Souls, and thoſe oft-times repugnant both to the Doctrine of the Goſpel, and the ſacred Text. For whereas the Apoſtle teaches us, *That we ought not to believe the Angels from heaven, if they ſhould preach'otherwiſe than what is delivered*; yet the Goſpel is ſo much out of date with them, that they will rather believe one come from the Dead, than the Prophets, *Moſes*, Apoſtles or Evangeliſts. Of this Opinion was the Rich Man in the Goſpel, who believed that his Brothers and Kindred living would give credit to any one that were ſent from the Dead. To whom ſo vainly Conjecturing, *Abraham* made anſwer, *if they will not believe Moſes and the Prophets, neither will they believe any one that ſhould be ſent from the dead.* However, I do not abſolutely deny ſome Holy Apparitions, Admoniſhments, and Revelations of the Dead; but yet I admoniſh ye to be very wary, knowing how eaſie it is for *Satan* to Transform himſelf into an Angel of Light. Therefore they are not abſolutely to be believed, but to be entertain'd as things which are *Apocryphal*, and without the Rule of the Scripture. There are Many Fabulous ſtories to this purpoſe, written by one *Tundal* in his *Conſolation of Souls*; and alſo by ſome others, of which your Cunning Prieſts and Friars make uſe, to terrifie the Vulgar ſort, and get Mony. A certain *French* Notary hath alſo lately put forth a Relation

Relation of a Spirit walking at *Lyons*; a Perſon of no Credit, and leſs Learning. But the moſt approved Authors that write of theſe things, is *Caſſianus*, and *James* of Paradiſe, a *Carthuſian*. But there is nothing in them of ſolid Truth or ſecret Wiſdom, tending to the encreaſe of Charity, or edifying of the Soul; only they thereby perſwade people to Alms, Pilgrimages, Prayers, Faſtings, and ſuch other Practical Works of Piety; which the Scripture nevertheleſs with far greater Reaſon and Authority enjoyns. But of theſe Apparitions we have diſcours'd at large, in a Dialogue which we have Written *of Man*, as alſo in our *Occult Philoſophy*. But now let us return to the Philoſophers. All the *Heathen*, who affirm the Soul to be Immortal, by common conſent alſo uphold the Tranſmigration of the Soul: and farther, That rational Souls do ſometimes Tranſmigrate into Plants, and Creatures void of Reaſon. Of this Opinion of Tranſmigration, *Pythagoras* is ſaid to be the firſt Author; of which, thus *Ovid:*

Souls never die, but in Immortal ſtate,
From dead to living Bodies tranſmigrate.
I now my ſelf can call to mind how I,
When long ſince Troy *the ſtrength of* Greece *did try,*
Was than Euphorbus, *that my life ſold dear,*
To crown the Conqueſt of Atrides *Spear,*
Which then my left hand bore: I knew the Shield
Which late in Juno's *Temple I beheld.*

Much more has been written concerning this *Pythagorical* Tranſmigration, by *Timon*, *Xenophanes*, *Cratinus*, *Ariſtophon*, *Hermippus*, *Lucianus*, and *Diogenes Laertius*. But *Iamblicus*, who has many other Abettors, aſſerts, that the Soul does not Tranſmigrate out of Man into Brutes, nor return from Creatures Irrational

tional into Men; but that there are Tranſmigrations of Souls, that is, of the Souls of Beaſts into Beaſts, and of the Souls of Men into Men, he does not deny. There are alſo Philoſophers, of which number *Euripides* is one, a great follower of *Anaxagoras*, together with *Archelaus* the Naturaliſt, and after them *Avicen*, who report the firſt Men to have ſprung out of the Earth like Herbs: in that not leſs ridiculous than the Poets, who feign certain Men to have ſprung from the Teeth of a Serpent ſown in the Earth. Some there are who deny that the Soul is Generated, and others who deny that it has any Motion.

CHAP. LIII.

Of Metaphyſicks.

BUT let us go a little farther, and make it appear, that theſe Philoſophers are not only at a loſs about thoſe things that ſeem to have a Being in Nature, but that they are alſo at great variance among themſelves concerning ſuch as have no Principle or Foundation at all; it being altogether uncertain whether they be or no; and which they believe to ſubſiſt without Body or Matter, and which they call Separated Forms; which becauſe they are not in Nature, but thought to be above Nature, therefore they are call'd *Metaphyſicks*, and ſaid to be beyond Nature: from thence ſprang thoſe Infinite, every way contradictory, and not leſs impious and unlearned Opinions concerning the Gods. For *Diagoras*, *Mileſius*, and *Theodorus Cyrenaicus*, altogether deny that there was any God. *Epicurus* held that there was a God, but that he took no care of things below. *Protagoras* ſaid, that

that whether they were or no, they had little or no Power. *Anaximander* thought that there were Gods Native of Countries, ſome in the Eaſt, and ſome in the Weſt, at great diſtances one from another. *Xenocrates* held, that there were eight Gods. *Antiſthenes*, that there were many popular Gods, but one Supream, the Creator of the reſt. Others have precipitated themſelves into ſuch a profundity of Madneſs, as to make with their own hands the Gods which they intended to Worſhip; ſuch was the Image of *Bell* among the *Aſſyrians*: Which made and carved Gods, *Hermes Treſmegiſtus* does notwithſtanding very much applaud, in his *Æſculapius*. But *Thales Mileſius*, diſcourſing of the Divine Eſſence, aſſerted the Underſtanding to be God, who form'd all things out of Water. *Cleanthes* and *Anaximenes* held the Air to be God. *Chryſippus* Deified the Natural Ability endu'd with Reaſon, or Divine Neceſſity. *Zeno* aſcribes Divinity to the Divine Law of Nature. *Anaxagoras*, to the Infinite Intellect moveable of it ſelf. *Pythagoras* would have a certain Soul diffus'd, and paſſing through the Nature of all things, from whom all things receive Life, to be God. *Alcmæon* of *Crotona* Deified the Sun, Moon, and other Stars. *Zenophanes* would have God to be All whatever had a Being. *Parmenides* makes a certain Circumſcrib'd Orb of Light, which he calls a Crown, to be God. *Ariſtotle*, as if a certain Knowledge of God could be collected from the Motion of the Heavens, hath invented Fictitious Gods of the Nature of them; and ſometimes will have the Mind to be Divine; and ſometimes he calls the World it ſelf God; ſometimes he makes another God far more Supream and Superintendent over it; whom *Theophraſtus* imitates with the ſame inconſtancy. I omit what *Strato*, *Perſeus*, *Ariſto* the Diſciple of *Zeno*, *Plato*, *Xenophon*, *Speuſippus*, *Democritus*, *Heraclitus*, *Diogenes* the

Babylonian,

Babylonian, *Hermes Triſmegiſtus*, *Cicero*, *Seneca*, *Pliny*, and many others have delivered, whoſe Opinions notwithſtanding are far different from the former, not yet recited. I might here run through all their Debates and Monſtroſities of Words, concerning Idea's, Incorporeals, Atomes, Hyle, Matter, Form, Vacuum, Infinity, Eternity, Fate, introduction of Forms, Matter of the Heavens; whether the Stars conſiſt of the Elements, or of the Fifth Eſſence, which *Ariſtotle* invented; with many other ſuch kind of Trifles, that have afforded Men great cauſe of Diſpute and Contention. But I ſuppoſe I have made it ſufficiently apparent, how far Philoſophers are from agreeing about the Truth it ſelf; to whom the nearer a man adheres, the more remote he is from any certainty, and the farther he wanders from right Religion. Hence it is, That we find *John* the Twenty ſecond, *Pope*, in a very great Error, who was of Opinion, That the Souls of the Bleſſed ſhould not ſee the Face of God before the day of Judgment. We know alſo that *Julian* the Apoſtate did Abjure Chriſt, for no other Cauſe, than that becauſe being much addicted to Philoſophy, he began to ſcorn and contemn the Humility of the Chriſtian Faith. For the ſame cauſe *Celſus*, *Porphyrius*, *Lucian*, *Pelagius*, *Arrius*, *Manichæus*, *Averroes*, have with ſo much madneſs bark'd againſt Chriſt and his Church. Hence that common Proverb among the Vulgar, *That the greateſt Philoſophers are the greateſt Hereticks.* St. *Jerome* therefore calls them the Patriarchs of Hereſie, the Firſt-born of *Ægypt*; ſeeing that all Hereſie whatſoever hath had its firſt riſe out of the Fountain of Philoſophy. By this Philoſophy is all Divinity almoſt Adulterated, ſo that inſtead of Evangelical Doctors and Teachers, falſe Prophets and Heretical Philoſophers have appear'd in the World, who have adventur'd to Equalize the Divine Oracles with Humane Inventions,

Inventions; polluting the ſame with ſtrange Opinions of Men, have Transform'd true and ſimple Divinity (as *Gerſon* ſaith) into ſwelling and Sophiſtical Loquacity, and Mathematical Figments. Which St. *Paul* the Apoſtle foreſeeing, with many-times-repeated admonitions commands us to beware *leſt any perſon ſhould prevail* over us, and ſeduce us through vain Philoſophy. St. *Auſtin* defends and fortifies his City of God againſt them. All other Divines and Holy Fathers have condemn'd it to be wholly extirpated out of the Church. Neither are there wanting Examples of the Heathen, by which we find that they have done the ſame. For the *Athenians* put *Socrates* to Death, that was the Father of the Philoſophers. The *Romans* threw Philoſophers out of their City. The *Meſſanians* and *Lacedemonians* never admitted them: and in the Reign of *Domitian*, they were not only Expell'd the City, but forbid through all *Italy*. There was alſo a Decree of *Antiochus* the King againſt thoſe young Men that durſt take upon them to ſtudy Philoſophy; and more than that, againſt their very Parents that permitted them. Neither have Philoſophers been only condemn'd and expell'd by Kings and Emperours, but alſo exploded by moſt Learned Men in their ſeveral Writings Extant; of which Number is *Phliaſius Timon*, who wrote a Treatiſe, Entituled *Sylli*, in deriſion of Philoſophers; and *Ariſtophanes*, who wrote a Play in Contempt of them, which he call'd *Nubes*, or the Clouds: and Laſtly, *Dion Pruſæus*, who made a moſt Eloquent Oration againſt them. *Ariſtides* alſo made a moſt Learned Oration in the behalf of Four Noble *Athenians* againſt *Plato*; and *Hortenſius*, a moſt Noble and Eloquent *Roman*, hath with moſt ſtrong and powerful Reaſons moſt ſharply oppugned the ſame.

CHAP. LIV.

Of Moral Philoſophy.

IT remains now, that if there be any part of Philoſophy that contains the Diſcipline of Manners, to enquire whether the ſame do not rather conſiſt in variety of uſe, cuſtom, obſervation, and preſervation of life, than in the little Rules of Philoſophy; which are changeable according to the times, places, and opinions of men; and ſuch as threats and fair words teach Children, Laws and Puniſhments cauſe Men to learn. Of ſome things which cannot be taught, natural Induſtry makes an addition in men; for many things wax out of uſe, through proceſs of time, and conſent of the people. Hence it comes to paſs, that that was then a Vice, which is now accounted a Virtue; and that which is here a Virtue, in another place is counted a Vice; what one man thinks honeſt, another man thinks diſhoneſt; what ſome hold to be juſt, others condemn as unjuſt, as the Laws, Opinions, Times, Places, and Intereſts of Government vary. Among the *Athenians*, it was lawful for a man to marry his Couſin-german; among the *Romans*, it was altogether forbidden: Formerly among the *Jews*, and now among the *Turks*, it is lawful to have Plurality of Wives, beſides Curtiſans and Concubines; but among us Chriſtians it is not only forbid, but accounted a moſt horrible ſin. Laſtly, that the women ſhould go to Playhouſes, and be ſeen publickly by all perſons, was among thoſe Nations accounted no diſhonour; and yet among the *Romans* ſo to do, was held infamous and diſhoneſt. However, the *Romans* were wont to take

take their Wives with them to great Entertainments, where they went to appear in great Splendor, and abide in the beſt parts of the Houſe, but in *Greece* no married wife was admitted to any Banquet or Feaſt, unleſs it were among their neareſt Relations; nor was ſhe to converſe but in the moſt retired parts of the Houſe, where no man went but the neareſt of Kin. Among the *Lacedemonians* and *Egyptians*, it was accounted an honourable thing to ſteal; but among us, Thieves are taken and hang'd. Some Nations are ſo planted by Heaven, that they appear eminent for the unity and ſingularity of th. ir Cuſtoms. The *Scythians* were always infamous for Savageneſs and Cruelty. The *Italians* were always eminent for their Magnanimity. The *Gauls* were reproach'd for Stupidity. The *Sicilians* were always ſubtile. The *Aſiaticks* Luxurious, the *Spaniards* Jealous, and great Boaſters. Beſides, ſeveral Nations have ſome particular marks of diſtinction, which are the more immediate marks of Heaven; ſo that a man may eaſily diſcern of what Nation ſuch or ſuch a Stranger may be, by his Voice, Speech, Tone, Deſign, Converſation, Die[illegible], Love of Hatred, Anger and Malice, and the like. For who that ſees a Man marching in more ſtate than a Dunghill-Cock, in gate like a Fencer, a confident Look, a deep Tone, grave Speech, ſevere in his Carriage, and tatter'd in Habit, that will not ſtreight judge him to be a *German*? Do we not know the *French* by their moderate Gate, effeminate Carriage, ſmiling Countenance, pleaſing Voice, courteous Speech, modeſt Behaviour, and careleſs Habit? The *Italians* we behold more ſlow in Gate, their Carriage grave, their Countenances varying, of few words, captious in Diſcourſe, in their Behaviour magnificent, and decent in their Habit. In Singing alſo the *Italians* Bleat, the *Spaniards* Whine, the *Germans* Howl, and the *French* Quaver.

In Diſcourſe, the *Italians* are grave, but ſubtile; the *Spaniards* neat, but great Boaſters; the *French* quick and ready, but proud; the *Germans* ſoure, but ſimple. In Council, the *Italian* is provident, the *Spaniard* ſubtile, the *French* raſh, the *German* for profit. Toward Strangers, the *Italians* are Officious, the *Spaniard* pleaſant, the *French* are mild, the *Germans* rude and churliſh. In their Anger and Malice, the *Italians* are cloſe, the *Spaniards* hard to be appeas'd, the *French* full of threats, the *Germans* full of revenge. In Converſation, the *Italians* are prudent, the *Spaniards* cautious, the *French* gentle, the *Germans* imperious. As to their Amours, the *Italians* are jealous, the *Spaniards* impatient, the *French* inconſtant, the *Germans* ambitious. In buſineſs, the *Italians* are circumſpect, the *Germans* laborious, the *Spaniards* watchful, the *French* careful. In War, the *Italians* are ſtout, but cruel; the *Spaniard* full of Stratagems, the *Germans* fierce and mercenary, the *French* magnanimous, but raſh. The *Italians* are famous for Learning, the *Spaniard* or *Portugal* for Navigation, for Affability the *French*, for Religion and Mechanick Arts the *Germans*. And indeed, every particular Nation, whether civil or barbarous, has ſome particular Manners and Cuſtoms particularly imprinted by Heavenly Influence, different from others, not to be acquir'd by any Art or Philoſophy, but ſuch as are meerly natural to the Inhabitants, without any aſſiſtance of Education. But let us return to thoſe who have publickly treated concerning theſe things. Thoſe Authors, like the Serpent, have given us the poſſeſſion of that Fruit, by the eating whereof we ſhall underſtand Good and Evil; though they all cry, that it is beſt for Men to follow Vertue, and eſchew Vice. But how much more certain, how much more profitable, and indeed how much more happy would it be for us, that we ſhould not only not com-

commit ſin, but alſo not know it? Who is ignorant that by that very thing we all then became miſerable, when our firſt Parents learnt to diſtinguiſh between Good and Evil? And therefore perhaps the Errour of Philoſophers might be pardon'd, if under the notions of Vertue and Goodneſs they did not teach us the worſt of Evils, and the moſt ſhameful Vices. Now there are many Sects of theſe Philoſophers that teach us *Ethicks*; as the *Academick*, the *Cyrenaick*, *Eliack*, *Megarick*, *Cynick*, *Eroitick*, *Stoick*, *Paripatetick*, with many other ſuch-like. Of all which, that *Theodorus*, who was honoured with the Title of a God, thus gave his Verdict; That wiſe men would not ſtick to give their minds to Thieving, Adultery, or Sacrilege, when they found a ſeaſonable opportunity: for there is not any one of theſe that is evil by nature; and therefore if the vulgar opinion generally conceiv'd concerning theſe things, were ſet aſide, there is no reaſon but a Philoſopher might publickly go to a Whore without a reproof. This was one of the Maximes of that Heavenly Philoſopher, than which nothing could have been reveal'd more wicked, unleſs it be that which we read in *Ariſtotle*, and was alſo by the Law permitted in *Crete*, male-Venery, which *Jerome* the *Peripatetick* extols, ſaying, That the uſe thereof had been the deſtruction of many tyrannical Governments. But the words of *Ariſtotle* in his *Politicks*, where he makes it profitable for a Commonwealth, that the Vulgar ſhould not be too numerous in Off-ſpring, are theſe. The Law-giver, ſaith he, wiſely and carefully ordain'd many things in relation to temperance in Diet, a thing very neceſſary; as alſo touching Divorcing of Women, providing and eſtabliſhing the uſe of Males, leſt the multitude of Children ſhould encreaſe too faſt. This is that *Ariſtotle*, whoſe Rites and Cuſtoms were condemn'd by *Plato*; whence grew that hatred and ingra-

titude of his toward his Maſter: This is he who fearing the puniſhment of his wicked life, fled privately, and in haſte, out of *Athens*; who being the moſt ingrateful perſon in the World to his Benefactors, poyſon'd *Alexander*, by whom he was moſt liberally and magnificently rewarded; who alſo reſtor'd him to his Country, and truſted him with his Life, his Body, and Soul. This was he, who having an ill opinion of the Soul, deny'd any place of Joy after death; who filching the ſayings of the Ancients, and likewiſe putting falſe Interpretations upon them, ſought to increaſe the fame of his Ingenuity by Theft and Calumny. He who at length grown old in wickedneſs, and running mad out of an immoderate deſire of knowledge, was the Author of his own death, becoming a Sacrifice fitting for the Devil that taught him his learning. This is that worthy Doctor ſo frequent now adays in our Latin Schools, whom my Fellow-Pupils, *Cullen* Divines, have tranſlated to Heaven, having publiſh'd a Book entituled *Of the ſalvation of* Ariſtotle; as alſo another Pamplet both in Proſe and Verſe, *Of the Life and Death of* Ariſtotle; upon which they have made a Theological Comment, at the end whereof they conclude, that *Ariſtotle* was the forerunner of Chriſt in Naturals, as *John* the Baptiſt was his forerunner in Spirituals. But now let us hear what theſe Philoſophers ſay concerning Happineſs and the chiefeſt Good, which ſome plac'd in pleaſure, as *Epicurus*, *Ariſtippus*, *Gnidius*, *Eudoxus*, *Philexenes*, and the *Cyrenaicks*. Others joyn'd Honeſty with Pleaſure, as *Dinomachus*, and *Calipho*. Others in the choice gifts of Nature, as *Carneades*, and *Hierome* of *Rhodes*. Others in Grief, as *Diodorus*. Others in the Vertues, as *Pythagoras*, *Socrates*, *Ariſtotle*, *Empedocles*, *Democritus*, *Zeno Citicus*, *Cleantes*, *Hecaton*, *Poſſidonius*, *Dionyſius* of *Babylon*, and *Ariſtothenes*, and all the *Stoicks*. Many alſo of

our

our Divines, adhering to them, do to this day raiſe great Diſputes concerning the connexion of the Vertues, and what ſhould be that common foundation of Happineſs, to the building of which all the Vertues ought to meet: For unleſs they all meet in one, 'tis impoſſible they ſhould make a man happy, though there ſhould be but one wanting. Seeing therefore that the Vertues themſelves are in ſome manner different and repugnant one from another, as Liberality and Thrift, Magnanimity and Humility, Mercy and Juſtice, Contemplation and Labour; unleſs they all concur Harmoniouſly together, they are not to be eſteem'd Vertues, but Vices. Now that wherein they ought all to concur, is Juſtice, according to the Opinion of *Ambroſe* and *Lactantius*, who together with *Macrobius*, have follow'd the Opinion of *Plato* in his Commonwealth. Others take it to be Temperance, that impoſeth a mean in all things. Others will have it to be Sanctity, as *Plato* in his *Epinomides*. Others hold it to be Charity, without which all other Vertues little avail, as ſaith St. *Paul*; and upon this Queſtion *Scotus*, *Henry*, *Thomas Aquinas*, and others, have at this day raiſed very great Diſputes. But let us return where we began. Some men have plac'd Felicity in Fortune, as *Theophraſtus*. *Ariſtotle* places it in Fortune joyn'd with Vertue, and the gifts of generating Nature: as alſo in Pleaſure, varniſhed over with the profeſſion of Vertue; as if *Epicurus* did not defend and ſhelter his Pleaſure under the ſame pretence. The other *Peripateticks* thought that it conſiſted in Speculation. *Herillus* the Philoſopher, *Alcidamus*, and many *Socraticks*, held Knowledge to be the chief good. The *Platonicks*, together with their Maſter *Plato*, and *Plotinus*, never without a ſmack of Divinity, will not permit Happineſs to be ſeparated from the Chief Good. *Bias* of *Pryena* conſtituted Supream Happi-

neſs in Wiſdom; *Bion* and *Boryſthenes* in Prudence; *Thales Mileſius* in a mixture of theſe: *Pittacus* of *Mitylene* in well-doing: *Cicero* in leiſure from all buſineſs; though when we have ſought far and near, it is onely to be found in God alone. I paſs by the crowd of Vulgar Philoſophers, that took away all Felicity; as *Phyrrho Elienſis*, *Euricolus*, and *Xenophanes*; or elſe plac'd it in Glory, Fame, Honour, Power, freeneſs from Trouble, Riches, and the like: as *Periander Corinthus* and *Lycophron*, together with thoſe of whom the *Pſalmiſt* thus ſaith: *Whoſe mouth talketh vanity, and whoſe right hand is the right hand of iniquity; whoſe ſons are as new plantations in their youth, and whoſe daughters are as the poliſhed corners of the Temple; whoſe garners are full and plenteous with all ſtore; whoſe ſheep bring forth thouſands, and ten thouſands in their ſtreets: whoſe oxen are ſtrong to labour; who have no decay, no leading into captivity, and no complaining in their ſtreets.* Thoſe who enjoy'd theſe benefits, they accounted happy. Now concerning Pleaſure, they all believe as differently concerning it: for, as I told you before, *Epicurus* makes it to be the ſupream Good; but on the other ſide, *Architas Tarentinus*, *Antiſthenes*, and *Socrates*, account it to be the Chief Evil. *Speuſippus*, and ſome of the ancient *Academicks*, ſaid, that Pleaſure and Pain were two Evils oppoſite one to the other; but that was the Good, which was in the mean between 'um. *Zeno* eſteem'd Pleaſure neither Good nor Evil, but an indifferent thing. *Critolaus* the *Peripatetick*, and *Plato*, affirm Pleaſure not only to be evil it ſelf, but alſo the fountain of all evils. It would be over-tedious to recite the Opinions of all Men concerning Felicity, and to heap 'um up all together; with which many Scribblers have fill'd whole Volumes. For St. *Auſtin* puts us in mind of one hundred and eighty Opinions collected by *Varro*, touching this very Subject; the chiefeſt whereof

whereof we have here taken an occaſion to repeat. But now let us ſee how all theſe Opinions agree with the Doctrine of Chriſt, and we ſhall find, that Bleſſedneſs and chief Happineſs are not to be attain'd or acquir'd by Stoick Vertue, Academical Severity, or Peripatetick Speculation, but by Faith and Grace. You have heard how ſome Philoſophers place Chief Happineſs in Pleaſure; but Chriſt in Hunger and Thirſt. Others in Fame and Renown; but Chriſt in the Curſs and Hatred of Men. Others in Beauty, Health, Mirth, and Pleaſure; but Chriſt in Weeping and Mourning. Others in Wiſdom and Knowledge, and the Moral Vertues; but Chriſt in Innocency, Simplicity, and Uprightneſs of Heart. Others in Military Glory, and famous Actions; but Chriſt in Peace. Others in Fortune; but Chriſt in Mercy. Others in Pomp and Honour; but Chriſt in Humility, calling the Meek Bleſſed. Others in Power and Victory; but Chriſt in Perſecution. Others in Riches; but Chriſt in Poverty. Chriſt teaches us, That Vertue is not to be acquired but by Grace granted from above; the Philoſophers, by uſe and Natural Gifts: Chriſt teaches us to deſire the Good Will of all Men, to Love our Enemies, Lend freely, to take Revenge of no body, to give to every one that asks; the Philoſophers, only to thoſe that are able to recompence Courteſie for Courteſie; and that there is nothing more Lawful, than to be Angry, bear Malice, make War, and exerciſe Uſury. Theſe Philoſophers were they that firſt Erected the *Pelagian* Hereſie, with their *Free-Will, dictates of Reaſon, and Light of Nature.* Therefore ſaith *Lactantius*, all Moral Philoſophy is a vain and empty thing, neither ſufficient to inſtruct men in the Rules of Juſtice neither in their duty or Government of themſelves. Laſtly, it is altogether repugnant to the Law of God, and Doctrine of Chriſt; owing its chief honour to Satan.

CHAP.

CHAP. LV.

Of Politicks..

TO this kind of Philoſophy Politicks in the next place appertain, which is the Art of Adminiſtring and Ordering Publick Affairs. Now Government is divided into three ſorts. *Monarchy* which is the Government of one Man, or Kingly Soveraignty. *Ariſtocracy*, when a few, and thoſe of the Nobility Govern. *Democracy*, when the meaner ſort, or the Common People bear ſway. Near of kin to theſe is, Firſt Tyranny to Kingſhip; *Oligarchia* to *Ariſtocracy*; and *Anarchy* to *Democracy*. But which of all theſe Forms of Government is in the firſt place to be preferr'd, is not yet concluded among Writers. They who aſſert Monarchy, confirm their *Theſis* by the Example of Nature, ſaying, That as there is but one God that governs the Univerſe, as there is but one *Sun* among the Stars, one King among the Bees, one Maſter-Ram in a Flock, one Commanding Bull in a Heard, one Chief Leader of the Cranes; ſo in a Nation there ought to be but one King, as Soveraign and Head of the Political Body, from which the Members ought in no wiſe to diſagree. This Form of Government *Plato*, *Ariſtotle*, and *Apollonius* approv'd above the reſt; to whom, among thoſe of our own Religion, *Cyprian* and *Jerome* adhere. But thoſe who extol *Ariſtocracy*, ſay that there is nothing more effectual in the management of great Affairs, than the Conſultations of many, and thoſe the moſt noble. For the Counſels of the chiefeſt men ought to be beſt; neither can any one man be compleat in Wiſdom, ſeeing that is only proper to God himſelf.

To

To the Judgment of theſe Men, *Solon*, *Lycurgus*, *Demoſthenes*, *Tully*, and almoſt all the ancient Lawgivers, together with *Moſes*, unanimouſly ſubſcrib'd. Neither did *Plato* Diſſent from them, affirming that Commonwealth or City to be moſt happily and firmly Conſtituted, which was Govern'd by wiſe Men; to whom we may likewiſe add, without prejudice, the moſt Noble, as being an Opinion Confirm'd by the common conſent of all Writers. But they who prefer a Popular State, have dignified it with the moſt agreeable and ſpecious Title of *Iſonomie*; That is to ſay, Impartiality in the Adminiſtration of Juſtice. For therein all thing are referr'd to the Common Vote, all Councels are carried on by the Multitude; the more certain, but how much the greater Number advice is given. Moreover, the Voice of the People is ſaid to be the Voice of God. Hence whatſoever is enacted by the Generality, *whatſoever* is *Eſtabliſh'd* by the common conſent of the People, that ſeems to be Ordain'd by God himſelf, and may be preſum'd to be beſt and moſt juſt. Beſides they conclude this Form of Government to be ſafer than that of *Ariſtocracy*, as being leſs ſubject to Sedition. For the People ſeldome or never diſagree among themſelves; but the Nobles very often and with great Contention. In a popular Government there is all Freedom and Equality, no oppreſſion of Tyranny: where the degrees of Eſtates are equal, no man is Richer than his Neighbour, but all the People Rule and Command by turns. *Democracy* therefore has been eſpecially commended by *Othanes* the *Perſian*, *Euphrates*, and *Dion Syracuſanus*: and we obſerve at this time the *Venetian* and *Helvetian* Commonwealths to be the moſt flouriſhing People in the Chriſtian World; renown'd for their Prudence, Power, Riches and Juſtice, and no leſs famous for their Victorious Atchievements. the *Athenian* Commonwealth

wealth also commanding a large Dominion with great Force and Power, was govern'd only by *Democracy*, all things being acted by the People, and with the People. The *Romans* also making use of this Form of Government, became Masters of the greatest part of their Empire under *Democracy*, and were never in a worse Condition than under the Command of their Kings and Nobility; but chiefly suffered from their Emperours, under whose Command their vast Dominion suffered Shipwrack. So that which of these three Forms is best, is hard to judge, since there is neither of them but has its strong Defenders and Oppugners. Kings, they say, who Command altogether according to their own Will and Pleasure, seldome Govern well, and very rarely without War and great Combustion. Kingly Rule hath also this most unavoidable Mischief in it, that they who before were counted good and just, having obtain'd as it were a regal Authority, and Liberty to do Evil, grow uncontroulable, and the worst of Men; which is verified in *Caligula*, *Nero*, *Domitian*, *Mithridates*, and many others. Scripture also witnesses the same in *Saul*, *David*, and *Solomon*, Kings chosen by God: and of all the Kings of *Juda*, few were approved; of the Kings of *Israel*, none. Emperors also, Kings and Princes that now adays Reign, think themselves Born and Crown'd not for the sake of the People, not for the Good of their Citizens, and Commonalty, not to maintain Justice, but to defend their own Grandeur and Prerogative; Governing so, as if the Estates of the People were not committed to their Custody, but to be shar'd and divided by them, as their own proper spoyl and prey. They use their Subjects at their pleasure, and as they list themselves, abusing the Power with which they were Entrusted; Oppress their Cities with borrowing, the Common People, some with Taxes, some with Penal Statutes, others with

with exceſſive Subſidies and Impoſts, without Meaſure and without End. Or if ſome more moderate do releaſe the exceſs of theſe Grievances, they do it not in reſpect of the Common good, but for their own Private ends, permitting their Subjects to be at quiet that they may live at eaſe themſelves; or elſe to gain to themſelves the name of being Mild and Juſt: Others moſt ſeverely puniſh guilty Offenders, Confiſcating their Goods, and ſetting great Fines upon their Heads, not carring how many they take in the ſame Premunire. For as the Offences of Delinquents are the ſtrength of Tyrants, ſo does the Multitude of Offenders enrich Princes. Being in *Italy*, I had the honour to be very familiar with a powerful Prince, whom when I once adviſ'd to ſuppreſs the Factions of the *Guelphs* and *Gibellines* within his Dominions, he confeſs'd to me ingenuouſly, that by means of thoſe Factions, above Twelve thouſand Duckets came every Year into his Exchequer. Now where the Nobility Command in chief, there is nothing but Jealouſie, Hatred, and Emulation. Rarely therefore they agree in Amity, every one ſeeking to be Chief, and to make his own Sentence paſs. Hence Factions, Seditions, Slaughters, Civil War, and at length, the Total Ruine of the Commonwealth. Whereof there are infinite Examples in the Hiſtories both of the Greeks and Latins. And at this day in moſt of the Cities of *Italy*, the Effects of thoſe miſcarriages are to be ſeen. But Popular Government is Univerſally accounted the moſt deſtructive, and worſt of all. *Apollonius* with many Reaſons diſſwades *Veſpatian* from it. And *Cicero* Affirms, That there is neither Reaſon, Council, Diſcretion or Diligence among the Vulgar People; as the *Poet* alſo ſings,

By oppoſite deſires and humours led,
Th' uncertain Vulgar move, once taking Head.

Othanes

Orthanes the *Persian* also asserts, that there is nothing more insolent, nothing more stolid; nothing more propper to the Rabble, than to know? nothing but headlong, like a Current, to carry all business before 'um. *Demosthenes* calls the people an Evil Beast. *Plato*, a Monster with many heads; which *Horace* doth not forget, and *Phalaris* writing to *Egesippus*, *All multitudes*, saith he, *are rash, mad, slothful, apt to change their Opinion, perfidious, uncertain, treacherous, heady, fraudulent, good for nothing but to make a noise, easie to love or condemn.* Hence it follows, that he who in governing the Commonwealth strives to please the people, must be contented to submit to a hundred undeserved Contumelies: *Lycurgus* being ask'd why he had not erected a Popular Government in his City, *Rather do thou*, saith he, *submit to a Popular Government in thy house.* *Aristotle* also in his *Ethicks* condemns the government of the people to be the worst of all, but the rule of one person to be the best: for the Commonalty is the Ring-leader of Errour, the Mistress of evil Customs, and a rude heap of Mischief. No Reason, no Authority, no Perswasions can move, where it either wants knowledge, or is in contempt: Therefore are the Vulgar so indocible and obstinate against all perswasion, whose Nature is so unconstant, always desirous of Novelty, despising the present Authority, not to be curb'd by the learned admonitions of the wise, by the Precepts of their Ancestors, Authority of Magistrates, or Majesty of Princes. This we find verifi'd in *Socrates*, question'd by the *Athenians* about his opinion of the Gods; In *Capys* the *Trojan*, delivering his judgement about the bringing in of the *Grecian* Horse; In *Magius* the *Campanian*, advising that *Hannibal* should not be received into the City; In *Paulus Emilius* perswading not to fight at the Battel of *Canna*; Lastly, in so many of the predictions of the

the Prophets of God, no way obey'd or hearkned to by the People of the *Jews*. Moreover, as to the Laws and Statutes of the People, how is it possible that any of them should be good or profitable, seeing that it is impossible for the popular Multitude to understand which are good, and which are evil? the greatest part whereof are ignorant labouring Handicraft People, not led by Reason, Justice, or Equity, but consisting only in Number, where there are generally more bad than good: Neither is the determination of Affairs led by Judgment, but guided and turn'd to and fro according to the favour, number and affection of the Multitude: Which *Pliny* the younger affirms; for the decrees and choices of the People are number'd, not consider'd. For in popular Consultations that always carries the day, which not the wisest but the greatest number think most convenient; among whom, while they all account themselves equal, there is nothing more unequal than that Equality it self. Nothing therefore can be rightly ordered by the promiscuous heat and headlong fury of the Multitude; nor can any thing be rightly amended, that shall be found amiss and disadvantageous to the Commonwealth: rather, those Statutes and Decrees which are made and confirm'd, and found to be most wholsome for the publick good, by the rage of the inconsiderate Multitude, are overturn'd and abrogated. Now among all these so various forms of Rule, and administrations of Government, most Authors have another, compounded of two particular kinds: Such an one did *Solon* compose, partly of the Nobles, partly of the People; so making his publick Honours communicable to all. Others thought fit to frame their Political Rules by making a mixture of all three together. Such was the Government of the *Lacedemonians*, for they had a King who was perpetual; but he had little or no Command, only

only in time of War: then had they a Senate choſen out of the richeſt and wiſeſt part of the Nobility; moreover, out of the Common People they Created Ten perpetual *Ephori*, who had power of Life and Death, and were Controulers both of the King and Senate, being Elected out of the Vulgar People. Among the *Romans*, the Authority of the Senate plainly ſhew'd that there was an *Ariſtocracy* mix'd with their *Democracy*; and we find that many things were commanded by the Senate, many things by the People. And at this day, though in many places Kings and Princes do rule at their own pleaſures, yet do they make uſe of the chief Nobility and Gentry in the ſeveral Counties and Provinces of their Kingdoms, to tranſact many Affairs, and of great conſequence: from whence hath aroſe a queſtion, which it is moſt ſafe to live under, a good Prince and bad Counſellors, or good Counſellers and a wicked Prince. *Marius Maximus*, *Julius Capitolinus*, and others, chuſe the latter; notwithſtanding that many grave Authors are no way willing to conſent to them; finding by experience, that evil Counſellors may be corrected ſooner by a good Prince, than an evil Prince be amended by good Counſellors. However, for the good government of a Commonwealth or Kingdom, it is not Philoſophy, nor Kingcraft, nor any other Science that can avail, but the Integrity, Fidelity, and Ability of the Ruler: for a ſingle Perſon may govern beſt, ſo may a few, ſo may the People, provided that in each there be the ſame intention of Unity and Juſtice; but if the deſigns of each be evil, then can neither rule as they ſhould. But that which convinces the ſtrange raſhneſs of Men addicted to Rule, is this, that when Men in their ſeveral Stations, ſome plainly confeſs themſelves ignorant how to Plough and Sow, how to keep Sheep, ſome how to guide a Ship, or govern a Family; yet there is no Man who does not think

think himſelf ſufficiently gifted to bear Office in a City, to act a King or Prince, or to command great Nations and People, which is the moſt difficult thing.

CHAP. LVI.

Of Religion in General.

TO the perfect Weal of a State or Kingdom, Religion is of main concernment, which is a certain Diſcipline and Canon of outward Rites and Ceremonies, by means whereof, as by certain ſigns, we are admoniſh'd of our Internal and Spiritual Duties. *Cicero* defines it to be a Diſcipline teaching us to exerciſe the Ceremonies of Divine Worſhip with a reverent *Famulatu*: which that it is moſt uſeful and neceſſary for all Cities and Governments, the ſame *Cicero*, together with *Ariſtotle*, firmly holds. For thus ſaith he in his *Politicks*, *It behoves a Prince above all others to ſeem Religious.* For the People are of Opinion, that ſuch Rulers will do 'um no harm; and they will be the more afraid to Plot againſt them, by how much the more they think themſelves defended by the Gods. Now Religion is ſo deeply Rooted in Men by Nature, that it makes the difference more plain betwixt them and Beaſts, than Reaſon. Now that Religion is thus Naturally grafted in us, *Ariſtotle* confeſſes; beſides that it is apparent from this very experiment, That as often as we are oppreſſed with any ſuddain Dangers, or put to any ſuddain Affright, preſently before we ſearch into the Cauſe, or ſeek for any other help, we flye to Cœleſtial Invocation; Nature it ſelf teaching us, without any other Inſtructor, to Implore Divine Aſſiſtance. From the Beginning of

the World we find, that *Cain* and *Abel* did Religiously Sacrifice to God; though *Enoch* were the first that taught the Forms and Ceremonies of Divine Worship; for which reason the Scripture saith, *That then the name of the Lord first began to be call'd upon.* After the Flood, how many several Laws and Ordinances of Religion were Instituted by several Persons in several Nations! For *Mercury* and King *Menna* taught the *Egyptians* their Forms of Worship. *Melissus*, the Foster-Father of *Jove*, instructed the *Cretans* in their Ceremonies. *Faunus* and *Janus* Instituted the Rites of the *Latines*. *Numa Pompilius*, those of the *Romans*. *Moses*, those of the *Hebrews*. *Cadmus* also, the Son of *Agenor*, is said to have brought out of *Phœnicia* all those Solemn Mysteries, Consecrations of Images, Hymns, Festivals, and other Sacred Rites and Customs, performed in Honour of the Gods; which were afterwards in use among the *Grecians*. Neither did they only give names to the Gods; but also Ordain'd what Rites and Ceremonies should be due to each. They held, that there were certain *Numens* the Protectors of Criminal Offences, and ascrib'd a Deity to Diseases, and evil Accidents: Therefore did the *Romans* Worship *Jove* the Adulterer, and Dedicated a publick Temple to the Goddess *Feaver*, and in their *Esquiliæ* plac'd and Altar to Misfortune. In Hell they also found out Deities to adore, and the Prince of Darkness, Satan, the most miserable, and the lowest of all, they made a shift to Worship, under the Names of *Pluto*, *Dis* and *Neptune*, assigning to him for a Keeper the Three-headed *Cerberus*, that greedy Monster that Compasses the Earth seeking whom he may devour; sparing none, hurtful to all, the Accuser of all Men.

From Captive Souls, the Lord of Stygian *Lands,*
For past Offences, Punishment demands:

'Gainst

'Gainſt all the ſhades, remorſeleſs Rage he breaths;
With Furies compaſs'd, and a thouſand Deaths.
Here ſundry ſounds of ſundry wayling Pains,
There Thouſand Torments ſhake their diſmal Chains.

Th' *Egyptians*, together with their Deities, adore Brute Beaſts and Monſters; and there are at this day that Worſhip Idols and Images. At this day likewiſe a great part of the World, as the *Turks*, *Saracens*, *Arabians*, and *Moors*, give Divine Honours to *Mahomet*; though the Author, or firſt Founder of a moſt abſurd Religion: and the *Jews*, yet perſiſting in their folly, believe their *Meſſiah* yet to come. Among us Chriſtians, ſeveral Popes, ſeveral Councils, ſeveral Biſhops have preſcrib'd ſeveral Varieties and Forms of Worſhip: differing among themſelves, either touching the manner of the Ceremonies, Meats lawful, Faſts, Veſtments, Publick Ornaments: or elſe about Clerical Promotions and Tithes. But one thing overcomes the admiration of Wonder it ſelf, to ſee how theſe ambitious Men think to climb Heaven, by the ſame ways that *Lucifer* fell from it. Neither do all theſe Laws and Rules of Religion lean upon any other Foundation than the meer Opinions and Pleaſure of their Founders. Conſider from the Beginning of the World, how many there were, how many there are, ſeveral Inventions of Religion; how many Ceremonies, how many Hereſies, how many Opinions, how many Decrees, how many Canons; yet cannot Religion lead Men in ſo many Ages to the right Path of Faith without the word of God: which being once made Fleſh, and Triumphing over his Enemies on the Croſs, Temples and Idols were thrown down, and the Powers of Numens and Oracles ceas'd.

The Voice of Pytho's *gone, that ſeldom err'd.*
Apollo *too, ſo many Ages heard,*

Is now in ſilence lock't.
Thy Service done, to thine own Country go;
Return to thine own Altars down below.

For no ſooner the Word of God came to ſhine in the World by the manifeſtation of the Goſpel, but all the Gods of the *Heathen*, being as it were Thunder-ſtruck, fell to Deſtruction, according to the ſaying of Chriſt in *Luke*, *I ſaw Satan falling from Heaven like Lightning*. How far this concerns Faith, Theology, and the Decrees of the Canoniſts, we ſhall diſcourſe hereafter: For now we are only treating of Religion, ſo far as to thoſe Myſteries contained therein, which concern the benefits of the Prieſt, or that ſuffice to render the outward face of the Commonwealth ſumptuous with Images, Statues, Temples, Phanes, Chappels, Dignities, Pomp and Riches of the Miniſters and Eccleſiaſtical Officers, of which I have Diſputed at large, in my Diſpute upon the *Theological Decrees*, held by me at *Collen*, in the Year 1510: and therefore I ſhall the more briefly paſs them over now, yet ſhow you, that among thoſe things which were ſet apart for the decency of Worſhip, and moſt proper for the ſafety of Mens Souls, not a little of the Tare of Vanity and Deſtructive Superſtition has been mix'd.

CHAP. LVII.

Of Images.

THe Worſhip of Images has not been anciently by all people admitted: For the *Jews*, as *Joſephus* relates, after they had been ſo often chaſtized, and indeed at firſt the moſt ſtrict obſervers of the Law, did abhor

abhor nothing more than the making of Images. For the commands of God, delivered by *Moſes*, did utterly prohibit the uſe of Images, either in Temples or in any other place. And *Euſebius* teſtifies, that among the people call'd *Seres*, the adoration of Images was by Law abſolutely forbidden. Neither do we read either in *Clement* or *Plutarch*, that (for ſo *Numa* had decreed) there was any Image to be ſeen, or that was ſpoken of, for above a hundred and ſeventy years after the building of the City. Which alſo St. *Auſtin* alledges out of *Varro*, whoſe words moſt clearly witneſs, that there was no Image or Idol in the City for one hundred and ſixty years; and that afterwards it came to paſs, that by reaſon of the Multitude of Images and Idols, the Worſhip of the Gods was not only neglected, but had in contempt. The *Perſians* alſo, as *Herodotus* and *Strabo* witneſs, never ſuffered Images among them. On the other ſide, in the Honour of Idols, there were none more Superſtitious and dotingly ſtupid than the *Ægyptians*, from whence that Impiety, as from a corrupted Fountain, over-ran other Nations; which Superſtitious Cuſtoms, and falſe Religion of the *Heathens*, when the ſame People became to be Converted to the Chriſtian Faith, did not a little contaminate the Purity of our Religion; introducing Idols and Images into our Church, together with many Barren Pomps and Ceremonies, of which there was nothing thought of among the Ancient and Primitive Chriſtians: Nor can it be imagin'd how ſtrongly and ſuperſtitiouſly Idolatry is riveted into the Minds of the Unlearned Multitude by the means of Images; the idle Prieſts among the Catholicks conniving thereat, as reaping not a little benefit thereby. 'Tis true, they endeavour to defend themſelves by the help of St. *Gregory*'s Words; who ſaith, *That Images are the Books of the Vulgar, whereby the Memory of things is by them the*

more eaſily retain'd; ſo that by theſe, they who cannot read, may yet be taught, and by the ſight thereof be drawn to the Contemplation of God. However, theſe are but the humane Comments and Suppoſitions of Palliating St. *Gregory*; and though that good Man might in ſome ſort approve of the Images themſelves; yet it cannot be thought that he did any way allow the Worſhip thereof. For it is no part of our duty to learn from the Forbidden Book of Images, but from the Book of God, which is the Scripture. He therefore who deſires to know God, let him not endeavour to obtain that Knowledge from the handy-work of Painters and Statuaries; but according to the Direction of St. *John*, *Let him ſearch the Scriptures what teſtimony they give concerning him.* And they who cannot read, let them hear the Word of the ſame Scripture, where St. *Paul* pronounces, *That Faith comes by hearing*; and what Chriſt in another place ſaith, *My Sheep know my Voice.* As alſo what in another place he avers, *No man can come to him unleſs the Father draw him, and no man cometh to the Father but by Chriſt himſelf.* Why then do we take the Glory from God, giving it to Pictures and Images, as if they could draw us to the Knowledge of the moſt Divine Being? To this we may add the vain and immoderate Worſhip of idle Reliques. We confeſs, That the Reliques of the Saints are Holy, and that they ſhall one day ſhine with the Glories of Eternity; Yet to give them Adoration as to the Reliques of Deities that hear our Prayers, is a moſt ſtupid piece of Faſcination. Leſt therefore we fall into Idolatry and Superſtition, it is the ſafeſt way for us not to fix our Faith upon viſible things. But the Covetous Generation of the *Romiſh* Clergy, greedy after gain, raiſing matter to feed their Avarice, not only out of Wood and Stones, but alſo from the Bones of the Dead, and Reliques

of

of the Saints, make them the Inſtruments of their Rapine and Extortion. They ſhew the Sepulchres of the Saints; they expoſe the Reliques of Martyrs, which no man muſt ſo much as touch or kiſs, but for money. They adorn their Pictures, ſet out their Feſtivals with great Pomp and State, they extol 'um for Saints, advance the Fame of their Miracles, utterly diſagreeing in their Lives and Converſations, from the Lives and Examples of thoſe whom they praiſe. Theſe were the Men to whom our Saviour ſpoke, when he cry'd out, *Woe be to you that build up the Sepulchres of the Prophets like to thoſe that ſhew them.* Like to the Heathen, to every Saint they allot his proper charge; to one with *Neptune* they ſhare the Command of the Seas, and power of Deliverance from the dangers thereof: to another with *Jupiter*, to have the Dominion of Thunder: to another with *Vulcan* to controul the Fire: to another they pray with *Ceres* for ſeaſonable and plentiful Harveſts: to another with *Bacchus* they give the Charge of their Vintages and Vines. The Women alſo have their Deities, from whom, as from *Lucina*, they beg for Children, and the cure of Barrenneſs: and another, by whoſe Power they either Appeaſe, or Revenge themſelves upon their Angry Husbands. Others there are, to whom they give the priviledge of recovering and finding Loſt Goods. Neither is there any diſeaſe which has not its peculiar Phyſician among the Saints. Which is the reaſon that Phyſicians do not get ſo much as Lawyers; there being no ſort of Action, though never ſo juſt, that ever could boaſt of a Saint for its Patron. 'Tis true, the *Papiſts* aver, That as the Soul in every Member Diſplays a ſeveral Act; and every Act, as it is variouſly diſpos'd, receives a diſtinct Power, as the Eye to ſee, the Ears to hear: So Chriſt in his Myſtical Body, of which he is the Soul, by his ſeveral Saints,

as Members accommodated to the ſame Body, doth Adminiſter and Diſtribute the ſeveral gifts of his Grace to the Inferiour Creatures; and that to every Saint is allotted a particular operation for the diſperſing of ſeveral Graces, according to the variety of Graces given to each Man. But this Conjecture, as being one of *Agrippa's* Vanities, for which there is no ground in Scripture, we cannot reckon among the Vanities of Science, but as a peculiar Invention of his own.

CHAP. LVIII.

Of Temples.

NOW as concerning Temples, there was nothing wherein the Superſtition of the *Gentiles* was more eminent, who to every Deity were very curious in Building particular Temples; after whoſe Example, the Chriſtians afterwards Dedicated their Temples to particular Saints. Yet there were many Nations that never made uſe of any Temples; and *Xerxes* is reported to have burnt all the Temples throughout *Aſia*, at the perſwaſion of his *Magicians*, believing it to be an Impious thing to incloſe the Gods in Walls. But of theſe Temples *Zeno Citicus* Diſputed formerly in theſe words; *To build Churches and Temples*, ſaith he, *it is no way neceſſary: for nothing ought to be accounted Sacred by Right, nothing to be eſteemed Holy, which men themſelves Build.* Among the *Perſians* of old there were no Temples; Neither was there among the *Hebrews* from their firſt beginning, but only one Temple Dedicated to Divine uſe, which was Built by *Solomon*, of which however it is thus written in *Iſaias*; *Thus ſaith the Lord, The Heaven is my ſeat, the Earth*

the

the footstool for my feet, what is this house which thou buildest for me? And *Stephen*, the Protomartyr adds, *Solomon built a House, but the most High Inhabits not in places made with Hands.* And *Paul* the Apostle saith to the *Athenians*, *God dwells not in Temples made with hands: for being the Lord of Heaven and Earth, he is not serv'd by mens hands, who wants not their help.* However he teaches, that Humane Nature, even Men themselves Holy, Pious, Religious, Devout to God, are the most acceptable Temples to God: as he asserts, writing to the *Corinthians*, *Ye are the Temple of God, and the Spirit of God dwells in you; the Temple of God is holy, so ought you to be.* Moreover *Origen* writing against *Celsus*, confesses, That at the first beginning of Christian Religion, and long after Christ's Suffering, there were no Churches Built; Confirming by many Arguments, that among Christians they avail neither to the right Worship of God, not to the Honour of true Religion. Therefore saith *Lactantius*, *Temples are not to be made to God of Stones piled up to an immense height, but there is a Place to be reserv'd in the Heart of every Man, where his Thoughts ought to retire when they are taken up in Religious Exercise.*

Not Temples made with hands th' Almighty hold;
Just men are the true Temples made of Gold.

And Christ sends his Adorers not into the Temple, not into the Synagogues, but into their private Closets to pray. And we read, that he himself did many times appear with the Multitude in the Cities, in the Temple, in the Synagogue, when he made his Sermons; but he went into the Mountain to Pray, where he spent the Night in Prayer. However, the Church, that does nothing but by the inspiration of the Spirit of God, when the Christian Religion began to increase,

increaſe, and that Sinners entred into the Temple with the Godly, the weak with the Strong in Faith, and as they entred the Ark of *Noe*, the Clean with the Unclean, did then Ordain certain Temples, Chappels, Churches, and ſeparated Places free from Prophane buſineſs, wherein the Word of God might be Publickly Preached to the Multitude, and the Sacraments might be more decently and orderly Adminiſtred; which have ſince been held by the Chriſtians in moſt Venerable Eſteem; and being guarded with the Immunities of ſeveral Princes, have encreaſed to ſuch a vaſt Number, augmented with the Addition of Monaſteries, Abbies, and the like, that it is very neceſſary that many of them ſhould be cut off as ſuperfluous and unneceſſary Members. And here we cannot be unmindful of another Enormity, which is the ſuperbity of Building, wherein vaſt ſumms of Alms and Sacred money is expended; which, as we have obſerved before, would be more fitly and honeſtly employ'd in the maintenance of the true Poor of Chriſt, the true Temples and reſemblances of God, many times ready to periſh for hunger, thirſt, cold, labour, ſickneſs, and want.

CHAP. LIX.

Of Holy-Days.

HOly-days, both among the *Gentiles* as among the *Jews*, were always in great eſtimation; who did all at certain times of the year, and upon certain days, ſet apart ſeveral Holy-days for Divine worſhip upon ſeveral occaſions; as if it were lawful to be more religious or more ungodly at one time than another; or that it were the pleaſure of God to be worſhipped more

more at one time than another: which St. *Paul* objects to the *Galatians* as a ſhame, writing to them after this manner: *Ye obſerve days and months, and times and years: I fear I have labour'd for you in vain, and without a cauſe.* Concerning which when he admoniſhes the *Coloſſians*, he commands them in theſe words: *Let no man judge you for meat or drink upon a Holy-day, or of the New-moon, or of the Sabbath, which are members of future things.* For to true and perfect Chriſtians there is no difference of days, who are always feaſting and pleaſing themſelves in God, always keeping a perpetual Sabbath; as *Iſaiah* propheſied to the Fathers of the *Jews:* The time ſhall come that their Sabbath ſhall be taken away; and when the Saviour comes, there ſhall be a perpetual Sabbath, and perpetual New-moons. However, for the ſake of the common people, and the more illiterate part of the Church, the Holy Fathers did inſtitute Holy-days, that they might have liberty and vacancie to come and hear the Word, and to celebrate Divine Worſhip, and for receiving the Sacraments; yet ſo that the Church ſhould not be ſubſervient to the days, but that the days ſhould be ſubſervient to the Church. Therefore did the Fathers ordain certain Holy-days wherein the common people were exhorted to abſtain from worldly buſineſs and bodily labour, whereby they might be the more free to ſerve God, the more at leiſure to pray and think upon Divine matters, to be preſent at Service and Sermons, and to tend to ſuch other Duties as might moſt directly tend to their Salvation. But that ſame perverter of Equity, that deſtroyer of all Order and Decencie, that Author of all Evil, the Devil, endeavouring to pull down whatever the Holy Ghoſt ſets up, hath neer demoliſh'd this Tower of Beauty alſo. While we behold the greateſt part of Chriſtians not converting this Holy leiſure of Holy-days to the

the exercises of Prayer, or hearing the Word of God, but spending their precious time in the corruption of all good Manners, Dancing, Stage-playes, lewd Songs, idle Sports and Games, Drinking, Feasting, Visiting, and in all Worldly and Carnal works quite opposite to Spiritual. As *Tertullian* speaks of the solemn Feasts of the *Cæsars*: *They were wont*, saith he, *to make a great stir, to bring forth into the publick street their Fires and their Chorus's, to junket in the High-way, to make a Tavern of the whole City, to pour Wine down one anothers throats by violence, then to run headlong to do all manner of mischief, and to please themselves in all manner of filthy Lust.* Are we not therefore deservedly to be condemned, who celebrate the Festivals of Christ and his Saints after such a lewd fashion? I confess we do not find many Heretical Disputes concerning Holy-days, omitting the madness and Blasphemy of the *Manichæans*, and the pestiferous opinions of the *Cataphrygians*; yet had they like to have occasion'd a great breach in the Church, when Victor the Pope excommunicated all the Eastern and Southern Churches for not keeping *Easter-day* according to the direction of the Western Decrees; who not-withstanding was notably resisted, among others, by *Polycrates* Bishop of *Asia*. *Irenæus* also Bishop of *Lions*, though he observed *Easter-day* as was commanded by *Victor*, yet with great freedom undertook to chide the Pope, for that he had, contrary to the Example of his Predecessors, as a disturber of the Peace, lopp'd off so many Limbs of the Church, not for any Errour in point of Faith, but onely for disagreeing in point of Ceremony from the Church of *Rome*. 'Tis true, there have been many Decrees of Popes and Councils to confirm and settle the observation of *Easter-day*, and many Ecclesiastick Computations have been made, for the better finding out of the true day: And yet to this very hour they could

could never find out a certain day, or that was Universally obſerv'd through the whole World at one and the ſame time. A very worthy buſineſs indeed, that for the humour of one obſtinate Pope, whe whole Church ſhould ſuffer Shipwrack.

CHAP. LX.

Of Ceremonies.

OF the Members of Religion, the Pomp of Rites and Ceremonies in Habits, in Veſſels, in Lights, in Bells, in Organs, in Singing, in Perfumes, in Poſtures, in Pictures, in the choice of Meats and Faſts, and the like, have been receiv'd and approv'd with great Adoration and Veneration by the Multitude, eſpecially Papiſtical, who underſtand no more than what they ſee with their Eyes. *Numa Pompilius* firſt Inſtituted Ceremonies among the *Romans*, thereby to invite a rude and fierce People, that had obtain'd a Kingdom by Violence and Rapine, to Piety, Truth, Juſtice, and Religion: ſuch were the *Ancylia* and *Palladium*, the Sacred Pledges of the Empires Safety; the double-Fronted *Janus*, Arbiter of Peace and War; The Fire of *Veſta*, over which a ſhe-*Flamin* did continually Watch: The Year alſo divided into Twelve Months, with the Variety of Good and Evil Days. The Sacerdotal Dignity divided into *Pontifexes* and *Augurs*; their various Ceremonies of Sacrifices, Supplications, Shews, Proceſſions, Temples; of which the greateſt part, as *Euſebius* teſtifies, has been Tranſlated into our Religion. But God himſelf, who delights not in Fleſh and Humane Signs, contemns and deſpiſes theſe Carnal and Exteriour Ceremonies. For he is not to be

Worſhip'd

Worſhip'd with Corporal Actions, *Eye-pleaſing* Works, or Carnal Adoration, but in Spirit and Truth by Chriſt Jeſus. For he looks upon the Faith, conſidering the inward Thoughts and Intentions of Men; the ſearcher of Hearts, that ſees the very Secrets of the Soul. Therefore thoſe Carnal and outward Ceremonies no way advance us toward God, with whom there is nothing acceptable but Faith in Jeſus Chriſt; with a perfect imitation of his Charity, and an unſhaken hope in his Salvation and Reward. This is the true Worſhip, ſpotleſs from all Contamination of External and Carnal Ceremonies; wherein St. *John* inſtructing us, ſaith, *That God is a Spirit, and to be worſhip'd in Spirit and Truth.* This ſome of the Ethnick Philoſophers were not ignorant of; therefore *Plato* forbid that any Ceremonies ſhould be uſed in the Worſhip of the moſt high God. For there is nothing wanting to him, who is althings himſelf; only it is requiſite that we ſhould adore him, by returning our thanks to him for all things. Neither have we any thing more grateful to return to God, than Praiſe, Glory, and Thanks. Neither will it ſerve for an Objection, to inſiſt upon the Sacrifices, Rites, and Ceremonies of the *Moſaical Law*, as if God had taken delight in them. For God brought them not out of *Ægypt* to offer up Sacrifices and Incenſe to him; but that forgetting the Idolatry of the *Ægyptians*, they might hear the Voice of God, and obey him in Faith and Truth, to the obtaining of their Salvation. Now the reaſon that *Moſes* inſtituted Sacrifices and Ceremonies among them was, that he bare with their Infirmities, and yielded to the hardneſs of their Hearts, indulging a ſmall Error, to recall them from things more unlawful, directing their Sacrifices to God, and not to Devils. For thoſe things were not principally Inſtituted, but by conſequence; neither could that Law oblige them otherwiſe, than

as

as it was approv'd by the People. Therefore *Moſes* when he produc'd the Laws of Ceremonies, he collected the ſuffrages of the Elders and the people, whereby to render them more pliable to his commands. Therefore might that Law be chang'd according to the alteration of times and manners, and was at laſt totally abrogated; but the Law of God delivered in the Tables of Stone, that is perpetual. For ſo God ſpake by *Jeremiah*, *Why do ye offer to me Frankincenſe of Saba, and Cynamon fetch'd from a far Country? Your Holocauſts and your Sacrifices have not pleaſed me.* And again by the ſame Prophet, *Thus ſaith the Lord, Put your burnt-offerings to your ſacrifice, and eat fleſh, for I ſpake not to your Fathers, nor commanded them when I brought them out of the Land of Egypt, concerning ſacrifices and burnt-offerings; but this thing commanded I them, ſaying, Obey my voice, and I will be your God, and ye ſhall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you.* And *Iſaiah* 43. 23. *Thou haſt not brought me,* ſaith the Lord, *the ſheep of thy burnt-offerings, neither haſt thou honoured me with thy Sacrifices; I have not cauſed thee to ſerve with an Offering, nor wearied thee with Incenſe; thou boughteſt me no ſweet ſavour with money, neither haſt thou made me drunk with the fat of thy Sacrifices: but thou haſt made me to ſerve with thy ſins, and haſt wearied me with thy iniquities.* And Chap. 66. v. 2. *To him will I look, even to him that is poor, and of a contrite ſpirit, and that trembleth at my words. For it is not thy fat fleſh that ſhall cleanſe thee from thy iniquities.* For Chap. 58. v. 5. *It is ſuch a faſt that I have choſen,* verſ. 6. *to looſe the bands of wickedneſs, to take off the heavy burthens, to let the oppreſſed go free, and that ye break every yoke,* verſ. 7. *To deal thy bread to the hungry, and that thou bring the poor that wandreth, into thy houſe: when thou ſeeſt the naked, that thou*

cover

cover him, and hide not thy ſelf from thine own Fleſh. Verſe 8. *Then ſhall thy light break forth as the morning, and thy health ſhall grow ſpeedily, thy righteouſneſs ſhall go before thee, and the glory of the Lord ſhall compaſs thee.* Verſe 9. *Then ſhalt thou call, and the Lord ſhall anſwer, Here am I.* I will not deny, but that as by *Moſes* and *Aaron* formerly in the Synagogue, and after him by the ſucceeding Prieſts, Judges and Prophets, even to the Scribes and Phariſees; ſo alſo in the Chriſtian Church it was the practice of the Apoſtles, Evangeliſts, Fathers, Prieſts and Doctors, to deck and adorn her with decent Rites, Ceremonies, and Inſtitutions, to render her a more amiable Bride to her Celeſtial Spouſe. To which later Ages have added many things too much ſavouring of Humane Weakneſs. But as it often happens, that that which is provided as a Remedy, turns oftentimes to nouriſh the Diſeaſe; ſo happens it now with the Ceremonies of the Church, that through the folly of Popiſh Superſtition, Chriſtians are now adays more clogged with continual innovations than were the *Jews* of old; and, which is worſe, though theſe Ceremonies are many of them neither good nor bad in themſelves, but things indifferent; yet the ſuperſtitious people groping in the dark of Popery and Superſtition, place a greater belief in them, and obſerve them more ſtrictly than the Commands of God: the Biſhops, Abbots, Monks and Prieſts conniving all the while thereat, and well providing thereby for their Bellies. Now theſe Ceremonies, though they have been the occaſion of few Hereſies againſt the Faith, yet have they introduced innumerable Sects into the Church, and have been the ſeed of many Schiſms. For from hence it came to paſs, that the *Greek* Church was ſeparated from the *Romans*, while the one Conſecrated *Unleavened*, the other *Leavened Bread*; when it matters not which, ſo the Bread be

be conſecrated. Hence the *Bohemian* Church ſeparated from the *Roman*, that they might adminiſter the Sacrament in both kinds; but as St. *Paul* ſaith, *Gal.* 6. 15. *Neither circumciſion availeth, nor uncircumciſion, but* the obſervance of the Commands of God, which the ſame Author in the ſame place calls, *the new creature.* Therefore it is a moſt abominable piece of Iniquity, for ſuch ſlight cauſes, and about things indifferent, to diſturb the Unity of the Church, and divide the Body of Chriſt; and as our Saviour objects to the *Phariſees*, to *Cleanſe the outſide of the Cup, and ſwallow a Camel.* Therefore by the providence of God the Pope did himſelf little good, when he was ſo ſtingy againſt the Leaven of the *Greeks*, and the *Bohemian* Cup.

CHAP. LXI.

Of the Magiſtrates, and Superiours of the Church:

IN the Government of the Church it is neceſſary to make uſe of Eccleſiaſtical Magiſtrates and Officers, for the avoiding confuſion. Now whatſoever is done in the Church, either for Ornament or for the increaſe of Religion, whether it be in the Election of Overſeers, or in the Inſtitution of Miniſters, unleſs the ſame be done by the inſtinct of the Divine Spirit, which is the Soul of the Church, it is altogether impious, and contrary to the Truth: For whoſoever is not call'd to the great Office of the Miniſtry, and Dignity of Apoſtleſhip by the Spirit, as was *Aaron*; and whoever enters not in at the door which is Chriſt, but gets another way into the Church through the win-

dow, that is to ſay, by the favour of men, by purchaſing Voices in Election, or by ſuperiour Power; certainly ſuch a one is no Vicar of Chriſt or of his Apoſtles, but a Thief and an Impoſtor, the Vicar of *Judas Iſcariot*, and *Simon* the *Samaritan*. Therefore it was ſo ſtreightly provided by the ancient Fathers in the Election of Prelates, (which they therefore call the Sacrament of Nomination) that the Prelates and Apoſtles who were to be Overſeers of the Miniſters of the Church, ſhould be Men of moſt unſpotted Integrity in their Lives and Converſations, powerful in ſound Doctrine, able to give a reaſon of all their doings: But the ancient Conſtitutions of falling from their Majeſty, and the late Pontifical Juriſdiction by damnable Cuſtom getting a head, ſuch a ſort of Popes and Prelates now adays aſcend into the Throne of Chriſt, ſuch as were the *Scribes* and *Phariſees* in the Chair of *Moſes*, who talk and do nothing, binding heavy burthens to the ſhoulders of the people, to which they will not put the ſtreſs of a little finger: Meer Hypocrites, performing all their works to be ſeen of men, making a ſhew of their Religion as it were in Scenes; they covet the chief Seats at Feaſts, in Schools, in the Synagogues; the upper hands in the Streets, and to be ſaluted with the ponderous appellations of Rabbi and Doctors. They barricado up the Gate of Heaven, not only not going in themſelves, but excluding others. They devour Widows Houſes, jabbering long Prayers, travelling Land and Seas to ſeduce Children and ignorant Perſons; that having by the addition of one Proſelyte encreaſed their forlorn number, they may with a more numerous train enter the Regions of Fire prepared for them. With their idle Legends and Traditions, they corrupt the moſt Holy Laws of Chriſt; and neglecting the true Temple of God, the living Images of the Son of the Father,

ther, and the Altars of the peoples Souls, with a covetous eye ſeek after only Gold and Gifts; and minding the more profitable and ſiniſter parts of the Law, are very ſtrict in their Decrees touching Tithes, Oblations, Collections, and Alms; Tithing Fruits, Cattel, Money; not ſparing alſo things of the ſmalleſt price, as Mint, Aniſe, and Cumin, for which, barking like Dogs, they daily contend with the People in the Pulpit. But as for the more weighty and right-hand-works of the Goſpel, Law, Chriſtian-Juſtice, Judgment, Mercy, Faith, theſe they altogether neglect, ſtumbling at a little Stone, but leaping over a great Rock; blind Guides, falſe and treacherous, a Generation of Vipers, whitened Sepulchres; outwardly in their Miters, Caps, Habits, Garments, and Cowls, making a ſhew of Simplicity and Sanctimony, within full of Filth, Hypocriſie, and Iniquity; Whoremongers, Dancers, Players, Pimps, Gameſters, Gluttons, Drunkards, Sorcerers, who being advanc'd to Biſhopricks, Cardinalates, Abbeys, and the like, not by vertue of their deſerts, but either by ſervile Flattery, Gifts, favour of Princes, or affection of Friends and Kindred, under the Mask of Hypocriſie heap to themſelves private Riches; devouring the goods of the Poor, making Fairs and Monopolies of the Alms of our Predeceſſors, waſting them again in Brothel-houſes, Gaming, Hunting, and in all manner of Riot and Luxury.

——*Who Cure of Souls neglecting quite,*
In Horſe and Hounds place all their chief delight.

They perplex the People, ſet Kings and Princes together by the Ears, ſollicite Wars, pull down Churches which the Devotion of their Anceſtors rear'd, to build ſtately Palaces in their places, clad in Purple and

Gold, to the great loss and impoverishment of the People, infamy of Religion, and insupportable burden of the Common-wealth; whom the famous *Bernardus Clarevallensis* in a Sermon at the opening the general Synod of *Rheimes*, before the Pope, openly stil'd, not instead of Shepherds Mercenary, not instead of Mercenaries Wolves, but instead of Wolves Devils. Now as for the Pope himself, as the Bishop *Camotensis* complains, he is the most intolerable and burthensome of all, whose pomp and pride never any the most haughty Tyrant yet equall'd. And yet they boast, that the safety of Religion and the Church is establish'd only in them, who throwing the burthens of Religious Duties, and the Ministry of the Gospel, which is the true Pontifical Function, upon their Inferiours, sit at the Helm making their own Laws, and receiving the benefits and profits of the Church, themselves in the mean while as idle, as they are full of iniquity. And making us believe, that the Pontifical Chair either admits none but Holy Men, or else makes them so; thence they think it lawful for them to perpetrate any manner of wickedness. A perfect Example of all which *Crinitus* gives us in *Boniface* the 8th. This is that great *Boniface* who did three Great and Miraculous things; who Cousening *Clement* with a counterfeit Message from Heaven, caus'd him to resign the Pontifical Chair to him; who compil'd the Sixth Book of *Decretals*, and made the Pope Lord and Supream in all things. Lastly, who Instituted the Jubilee, Erecting Fairs for Indulgences, extending his Jurisdiction as far as Purgatory. I omit those other Monsters of Popes, such as was *Formosus*, and those other Nine that followed him; neither do I insist upon those other of later times, as *Paulus*, *Sixtus*, *Alexander*, *Julius*, most famous Disturbers of the Christian World. I pass by *Eugenius*, who violating the League made between him and

and the *Turks*, was the occaſion of ſuch dreadful Calamities that afterwards befell the Chriſtian Commonwealth. How great miſchief *Alexander* the Sixth brought upon all Chriſtendom, by poyſoning *Selim* Brother of *Bajazeth* the Great *Turk*, is known to all Men. The Legates alſo of the *Popes*, as the ſaid *Camotenſis* witneſſeth, and daily Experience makes manifeſt, rage with ſuch Fury in their ſeveral Provinces, as if Satan were ſent from the face of God to ſcourge the Church. They trouble the Earth, and put it in an Uproar, that they may ſeem to have a Charm to appeaſe it again; they are glad when evil things are committed, rejoycing in the worſt and moſt wicked Actions, and ſcarce can refrain from Tears when they behold nothing Lamentable. They eat the ſins of the people, are clad and nouriſh'd with the ſame; and luxuriouſly wallow in the ſame; yet have they fine names and pretences for their Vices; neither can any thing be objected againſt them, which they cannot excuſe by the Example of ſome Saint or other. For if it be thrown in their Teeth that they are Illiterate and Ungodly, They ſay, That Chriſt choſe ſuch for his Apoſtles, who were neither Maſters of the Law, nor Scribes, nor ever frequented Synagogues nor Schools. Tell them of the barbarouſneſs of their Language, they'll tell ye *Moſes* had an impediment in his Speech; and that *Jeremy* knew not how to ſpeak; and that *Zachary*, though he were dumb, was not excluded from the Prieſthood. If you object againſt them their Ignorance of the Scripture, Infidelity, Error, or Hereſie; they repeat to ye, That St. *Ambroſe* not yet a Chriſtian, but only *Chatechumenos*, was Elected to be a Biſhop; and that St. *Paul*, not only from being an Infidel, but a Perſecuter, was call'd to be an Apoſtle; that St. *Auſtin* was a *Manichæan*; and that *Marcelline* the Martyr in his Papacy, Sacrific'd to Idols. If you upbraid them

for their Ambition, they bring ye for an Example the Sons of *Zebedee*; If for Faint-heartedneſs, *Jonas* and *Thomas*, the one fearing to go to the *Ninivites*, and the other to the *Indians*. If for Fornication, they ſay *Oſeas* married a Strumpet, and *Sampſon* a Whore. If for Quarrelling, Fighting, Murder, or taking up Arms; they tell you how St. *Peter* cut off *Malchus* Ear, how St. *Martin* ſerv'd under *Julian*, and how *Moſes* kill'd the *Ægyptian*, and hid him in a Stable. So that among them it is a matter of no Moment what manner of perſon he be, that is admitted to the chiefeſt Eccleſiaſtical promotions: and then every one muſt ſubmit his Neck to the Sword of theſe Eccleſiaſtical Tyrants. Not the Sword of the Word, of which they ought to be the chief Keepers and Miniſters; but the Sword of Ambition, the Sword of Covetouſneſs, the Sword of Injuſtice and Extortion, the Sword of bad Example, the Sword of Blood and Murther, with which they arm and defend themſelves againſt all Truth, Juſtice and Honeſty.

The Scepter's forceleſs, where no Juſtice reigns;
That's true Religion, Honeſty maintains.
Freedom is Force, licentiouſly us'd;
The Sword Protects not, when to Rage abus'd.

Nor is it lawful to contradict their Decrees, or diſobey their Wills, unleſs any one be prepar'd to ſuffer Martyrdom as a Heretick; the very reaſon that *Jeremy Savanarola*, a Divine of the Order of preaching Fryers, was burnt at *Florence*, and ſuffer'd a Martyrdom. However, becauſe all Powers are good, as being of God, who is the Giver of all things, and of all good things; and though to thoſe that are in Authority, and thoſe that are in ſubjection they may ſometimes prove of evil conſequence, however to the generality there

is

is ſomething of good in them; God ſo providing, who turns all our evil actions for the beſt. Whoever is therefore by God conſtituted a Biſhop or Ruler in the Church, him we ought to obey, and in no wiſe to contradict; for who diſobeys the Biſhop or Prieſt, diſobeys not man but God, as he himſelf ſpake to the Contemners of *Samuel*: *They have not contemn'd thee but me*: And as *Moſes* reproving the murmuring people, ſaith, *Ye have not murmured againſt us, but againſt the Lord your God*; nor will God ſuffer them to go unpuniſh'd that reſiſt their Biſhop or Prelate. Thus *Dathan* and *Abiram* rebell'd againſt *Moſes*, and the Earth ſwallowed them up. Many conſpir'd with *Corah* againſt *Aaron*, and were conſum'd with Fire. *Achab* and *Jezebel* perſecuted the Prophets, and were eaten by Dogs. The Children mocked *Eliſha*, and were torn and devour'd by Bears. *Uzzia* the King preſuming to meddle with the Prieſthood, was ſtrucken with Leproſie. *Saul* adventuring to ſacrifice without the preſence of *Samuel* the High Prieſt, was depriv'd of his Kingdom, and not only depriv'd of his Prophetick Spirit, but poſſeſs'd with an Evil one. It is a point of Infidelity not to believe the Scriptures, a point of Impiety to deſpiſe the Eccleſiaſtick Government.

CHAP. LXII.

Of the ſeveral ſorts of Monks.

THere are yet remaining in the Church a ſort of People of ſeveral Opinions which are call'd *Monks* and *Fryars Anchorites*, altogether unknown to the Old Law: At this day they aſſume to themſelves

the Title of *Religious Perſons*; preſcribing to themſelves moſt ſevere Rules of Living; and profeſſing moſt Holy Duties and Exerciſes, march under the Name and Banner of ſome moſt Religious and noted Perſon or Martyr, as *Bernard*, *Auſtin*, *Benedict*, *Francis*, and the like: but at this time there is an Abominable Rout of Sinners crept in among them. For hither, as to a Sanctuary, flock together all thoſe, who out of the guilt of their Conſciences, or otherwiſe fearing the Puniſhment of the Law, are ſafe no where elſe; others who have committed certain Crimes that are to be Expiated by Sufferance and Repentance, whom the diſ-repute of their Converſations hath rendered proof againſt Infamy; who having waſted their Eſtates with Whoring, Drinking, Gaming, and all manner of Riot, at length Debt and Want compels 'um to Begg: others there are, whom the hope of eaſe, loſs of Miſtreſs, or their being Cheated when Young, fierce Mothers-in-Law, or ſevere Tutors, compel and drive to theſe Houſes, the Maſſie Body of which Higgle-de Piggle-de is joyn'd and ſoder'd together with a feign'd Sanctimony, a Cowl, and a confidence of ſturdy Begging. The Body of their Houſes is that great Sea wherein, with the other little Fiſhes, dwell the great *Leviathans* and *Behemoths*, the Great Whales, Monſters, and creeping things, whoſe number is not to be told. From thence are ſpew'd up ſo many Stoical-Apes, ſo many Penny-Beggers, ſo many Mendicant Gown-men, ſo many Monſters in Cowls, ſo many Beard-wearers, Rope-carriers, Staff-bearers, black, ſad-colour, grey, white, wooden-ſhooes, bare-footed Budget-bearers, vary-colour'd, Many-coated, Canvas-wearing Cloak-carriers, Gown-men, Coat-carriers, ſome looſe, ſome tuck'd up, with all the reſt of the crouds of Hiſtrio's, who having no Faith in Worldly things themſelves, by reaſon of their monſtrous habit, are yet by the poor People

People of the World accompted Divine, Uſurping the Sacred Name of Religion to themſelves, and boaſting themſelves to be the Companions of Chriſt and his Apoſtle; whoſe Life and Converſation is generally moſt Wicked, contaminated and defil'd with all manner of Covetouſneſs, Luſt, Ambition, Sawcineſs, Impudence, and all manner of enormity; yet going ſafe and unpuniſhable, under the defence of pretended Religion. For they are fortified with the Priviledges of the *Romiſh* Church, and exempted from all Eccleſiaſtical Juriſdiction, to the end they may the more lawfully go on in Wickedneſs: and although they are able to cite all other Perſons whatſoever before their falſe and illiterate Tribunal, yet they themſelves can be Cited no where but either to *Rome* or *Jeruſalem*. As for their Vanities and Errors, were I to ſet them down in Writing, not all the Parchment in *Madian* would comprehend them; I mean of them who profeſs not Piety for Religions ſake, but put on the Cowl to maintain their Luxurie. Moſt rapacious Wolves, who under Lambs-skins and Sheaps-cloathing hide the Fox in their Breaſts, uſing ſuch Arts of Diſſimulation, that their whole Profeſſion ſeems to be a meer Mimick Hypocriſie, and a meer trade of Piety driven on by perſonated Perſons, which under a pale Viſage hide their pretended Faſting, making their dutiful Tears obey their deep Sighs, counterfeiting Prayers with the Motion of their Lips, and by means of their ſober Gate, and demure Poſtures,

With Head dejected, fixing on the Ground,
Their Leacherous Eyes.

Aſſuming Modeſty and Devoutneſs to themſelves, with their poor Garments covering their pretended Humility, and by means of their Cowls hanging down their

their backs, creating to themſelves an Opinion of Holineſs, though their inward and private Converſations be moſt deteſtable; who though they commit very great Enormities, are yet ſav'd; with the pretence of Religion overcoming, and with their Cowls, as with Bucklers, warding off all the Darts of ill-Fortune; and thus living ſecure from all civil Troubles and Dangers, eating the bread of Idleneſs, inſtead of that which they ought to labour for, they afterwards lye down to reſt in eaſe and quiet: Eſteeming it to be Evangelical poverty, to feed upon the Labours of other men in beggery and idleneſs. Theſe are they who profeſſing utmoſt Humility, clad in mean and vile Habit, barefooted, Stage-players, bound with Ropes, like Robbers and Thieves, with their Heads ſhaven like Madfolks, with their Cowls, Beads, and Bells like Morris-Dancers and Carneval-mummers, profeſs themſelves to wear theſe Emblems of Poverty and Contempt for the ſake of Chriſt and Religion: yet ſwelling inwardly with Ambition, and giving to the chief of their Orders the moſt Arrogant Titles of Paranymphs, Rectors, Guardians, Preſidents, Priors, Vicars, Provincials, Archimandritæ, and Generals; ſo that no ſort of People ſeem more covetous of honour than they are. There are not wanting many other Enormities which may be truly reported of them; but there are others before me, who have made ſufficient diſcovery thereof already. I will not deny but there are ſome Pious and Devout men among them, but the Generality of 'um are Infidels, Reprobates, and Apoſtates, that deform and deface Religion.

CHAP.

CHAP. LXIII.

Of Proſtitution, or the trade of Whoring.

HEre it ſeems no way unſeaſonable for us to ſpeak ſomething of the Art of Bawdery, ſeeing that among the *Egyptians*, the firſt Inſtitutors of Religion, it was not Lawful for any perſon to be made a Prieſt that was not firſt initiated in the Ceremonies and Myſteries of *Priapus*; and for that in our Church it is alſo a receiv'd Maxime, that there can be no Pope without Teſticles, and that Eunuches and gelt perſons are forbidden to be admitted into the Prieſthood; and for that we alſo find, that where-e're there be the moſt ſtately Priories and Abbies, there are always certain Bawdy-houſes adjoyning to 'um: and for that the recluſe Houſes of Nuns, and Religious houſes, are for the moſt part but the receptacles of lewd women, whom the Monks themſelves do often keep privately in the habit of Men, for their particular ſolace. Therefore I ſay, it ſeems very proper to bring in a little diſcourſe of the practice of Bawdery in this place, which many wiſe Philoſophers have thought not only profitable, but neceſſary, in a well-order'd Commonwealth: for *Solon* the great Law-giver of the *Athenians*, and adjudg'd for one of the ſeven Wiſe Men by the Oracle of *Apollo*, as *Philemon* and *Menander* do both witneſs, took care for the buying of Wenches for the Young men, the firſt that dedicated the Temple of *Venus Pandemia* at the expence of the Rents of Proſtitutes: he alſo inſtituted Brothel-houſes, eſtabliſh'd them by Law, and likewiſe gave them ſeveral priviledges and immunities. In *Greece* Whores were had

had in ſo great eſteem, that when the *Perſian* was expected to make his violent invaſion, the *Corinthian* Curteſans were order'd to make a publick ſupplication for the ſafety of *Greece* in the Temple of *Venus*. It was alſo a Cuſtome among the *Corinthians*, that when they were to make any ſupplication to *Venus*, about any great matter, the care of that Affair was always committed to their Curteſans. Many Temples were built by the Curteſans among the *Epheſians*; and they of *Abydos* built a moſt ſtately Temple in honour of their Proſtitutes, having recover'd their loſt liberty by the means of a Curteſan. The wiſe *Ariſtotle* alſo was of opinion, that Curteſans were worthy of Divine honours, when he ſacrific'd to *Hermia* the Harlot, in the ſame manner as if ſhe had been *Ceres Eleuſinæ*. Now the invention of this Art is attributed to *Venus*, who was therefore tranſlated among the number of the Gods. For ſhe being a Woman of little ſhame, and proſtituting her ſelf to all manner of Luſt, was the occaſion that the women in *Cyprus* made profit of the uſe of their bodies: Whence it was a Cuſtom among the *Cypriotes*, that their Virgins ſo long before Marriage appointed, might proſtitute themſelves for mony to pay their Portion; and for their Future Chaſtity ſhould make a ſmall Offering to *Venus*. It was a Cuſtome likewiſe among the *Babylonians*, as *Herodotus* affirms, That they who had conſum'd their Private Eſtates, might compel their Daughters to Proſtitution for their Maintenance. *Aſpaſia* the *Socratick* Curteſan fill'd all *Greece* with Harlots; for the Love of whom, and for that the *Megareans* had raviſh'd from her certain of her Young Girls, *Ariſtophanes* reports that *Pericles* undertook the *Peloponneſian* War. The Emperor *Heliogabalus* did very much advance the Art of Baudery; who, as *Lampridius* witneſſes, would alwayes have them prepar'd in his own Houſe for his Friends

Friends and Clyents. He alſo beſtowed great Banquets on them, of Twenty two great Diſhes a piece, providing that between every Diſh they might waſh and retire, and they were ſworn to perform duty. Many times he would redeem Harlots from Bawds, and give them their freedom. And he is ſaid among the reſt to have redeem'd a certain Noted and very fair *Curteſan* for Thirty pounds of Silver. And in one day he is ſaid to have viſited the *Circus*, *Theatres*, and *Amphitheatres*, and all the *Curteſans* through all Parts of the City, and to have diſtributed to every one a Crown in Gold. Another time he aſſembled all the Harlots and Curteſans from all parts of the City into one publick ſpacious place, where he made them as it were a Military Oration, calling them Fellow Souldiers, and diſputed with them about the variety of Poſtures and Pleaſures; and after he had made an end of his Harangue, he order'd 'um, as to Souldiers, a Donative of Three Crowns in Gold: moreover, to ſuch *Roman* Women as would play the Harlot he not only granted Immunity but Impunity, and decreed Sallaries to the Harlots out of the Publick Treaſury. He alſo Promulgated ſeveral wanton and ſportive decrees of the Senate touching Harlotry, which by the name of his Mother and Wife, he called *Semiramid*'s Laws: He alſo invented ſeveral ſorts of Poſtures, whereby he might not only exceed the *Cyrenian* Curteſan call'd *Duodechamechanick*, for having invented Twelve ways of Venereal Exerciſe; but that he might alſo Excel all the antient *Tribad*'s, *Hoſtia*'s, *Aphia*'s, *Spinctria*'s, *Gaſalvada*'s, *Caſarita*'s, *Proſtipula*'s, and all the other famous Artiſts of their Times. I omit *Juda* the Jewiſh Patriarch a Fornicator, and *Sampſon*, one of the Judges of the People of God, who Married two Harlots; and *Solomon* the wiſeſt King of the *Jews*, who kept whole Troops of Curteſans: *Cæſar* the Dictator,

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a moſt ſtrong man, and therefore call'd *the Man of Women*; and Laſtly, *Sardanapalus* Monarch of *Babylon*, with many other innumerable and moſt Potent Patrons of Curteſans. But I cannot paſs by *Proculeius* the Emperour, who has not got a little Fame by Indulging to the Venereal Exerciſe, for that having taken an Hundred *Sarmatian* Virgins, he lay with Ten the firſt Night, and Deflowr'd 'um all in fifteen days. Though that were a far greater Labour which the Poets relate of *Hercules*, that he made Fifty Virgins Women in one Night. *Theophraſtus* a grave Author relates, That there is an Herb of ſuch Vertue in *India*, that he who Eats of it may be able to lye with a Woman Seventy times. Add to all this, that this Art has receiv'd no ſmall Ornament and Credit from the Verſes of *Sappho* the Poetes belov'd of *Phaon*; and from *Leontium*, with whom *Metrodorus* kept Company, moſt Learned in Philoſophy; inſomuch, that ſhe wrote againſt *Theophraſtus*, in defence of Fornication againſt Wedlock. Among which, we may number *Sempronia*, moſt Elegant both in the Greek and Latin Tongues. Nor is *Leæna* to be paſs'd by, kept by *Ariſtogiton*, of a moſt approved Fidelity towards him, who being put upon the Rack, to cauſe her to betray her Friend, ſuffer'd the torments with an unſpeakable ſilence and conſtancy. Neither did *Rhodope* the Curtiſan leſs ennoble this Art, the Preſervatrix and Bedfellow of *Æſop* that compiled the Fables, who attain'd ſuch a maſs of Wealth by proſtituting her body, that ſhe built a third Pyramid, reckoned among the Wonders of the World. Next to her *Thais* is to be remember'd, who truſting in the prerogative of her Beauty, diſdain'd the company of any others than Kings and Princes. In the advancement of this Art, *Meſſalina* far exceeded all theſe, who frequenting the publick Brothel-houſes, became a noble Curteſan, ſuffering

ſuffering her ſelf to be lain withal twenty five times in twenty four hours, returning wearied, but not ſatisfi'd: With whom we may joyn *Joane* the moſt Illuſtrious Queen of *Naples*, of freſh memory, with many other Princely Curteſans and Palatine Harlots, were it ſafe to name them; yet in this differing from the common ſort of Strumpets, that contrary to the Law of *Heliogabalus*, they acted not in publick Brothel-Houſes, like the Empreſs *Meſſalina*, but in private Chambers. We may add to theſe both the *Julia*'s, the Niece and Daughter of *Octavianus Auguſtus*, together with *Populea*, and *Cleopatra* Queen of *Ægypt*; nor can we forget *Semiramis* and *Paſiphae*, moſt ancient Examples of Laſciviouſneſs: Of which the Luſt of the one was ſo burning hot, that ſhe not only wooed her own Son to her Embraces, but alſo paſſionately lov'd a Horſe even to the deſire of Copulation. The other, Wife to King *Minos*, ſuffer'd her ſelf to be known by a Bull. It is not our buſineſs to ſet forth here a Catalogue of Illuſtrious Curteſans; yet we muſt not omit to inform you, that the beds of Harlots and Adultereſſes have brought forth the moſt Illuſtrious Heroes in the World; for example, *Hercules*, *Alexander*, *Iſhmael*, *Abimelech*, *Solomon*, *Conſtantine*, *Clodoveus* King of the *Franks*, *Theodorick* the *Goth*, *William* the *Normand*, and *Raymund* of *Arragon*. So lightly are the Laws of Matrimony ſet by among great Perſonages, who at their pleaſure divorce, leave, and change their true and lawful Wives; and ſo often they wed and re-wed their Sons and Daughters, that it is hard to ſay which is the moſt lawful Marriage. Do we not read how *Ladiſlaus* of *Poland*, having taken *Beatrice* to Wife, by whoſe very nod, as it were, he obtain'd the Kingdom of *Hungary*, at length repudiated her to marry a *French* Harlot? Do we not find, how *Charles* the Eight the *French* King having divorc'd

Margaret

Margaret the Daughter of *Maximilian Cæſar*, took away his eſpouſed Wife and married her? whom afterwards *Lewis* the Twelfth, having put away his own Wife, took afterwards to his Bed; the Biſhops and Chief Clergy of the Kingdom aſſiſting him therein, and conſenting thereto; who eſteem'd and valu'd the ends of obtaining *Britany*, more than the obſervation of the Laws of Marriage. But let us return to the Diſcourſe of Harlots, whoſe cunning devices he that will underſtand, that is to ſay, by what ways they proſtitute their Chaſtity, with what wanton caſts of the Eye, with what nods of the Countenance, with what geſtures of the Body, with what flatteries of the Speech, with what obſcene Embraces, with what allurements of Habit and Artificial Paintings they provoke their Corrupters, together with the reſt of their cunning Harlotry, Devices, Snares, and Stratagems, let him ſeek 'um among the Comick Poets. But he that deſires to know what Allurements, what affectionate Language, what Kiſſing, Handling, Rubbing, Reſiſting; what poſtures of Lying, what impulſe of Action, what reciprocations of Kindneſs compleat the Venereal Game, let him ſearch into the Volumes of Phyſicians. Yet there be others that have ſet forth Treatiſes of Harlotry, as *Antiphanes*, *Ariſtophanes*, *Apollodorus*, and *Calliſtratus*; in particular, *Cephalus* the Rhetorician wrote in the praiſe of *Lais* the Curteſan, and *Alcidamus* in honour of *Nais*. Nor have many others both Greeks and Latins been wanting to diſcover their wanton Amours, as *Callimachus*, *Philetes*, *Anacreon*, *Orpheus*, *Alceon*, *Pindarus*, *Sappho*, *Tibullus*, *Catullus*, *Propertius*, *Virgil*, *Juvenal*, *Martial*, *Cornelius Gallus*, and many others, more like Panders than Poets; though all of them were out-done by *Ovid* in his Heroick Epiſtle dedicated to *Corinna*, which were alſo out-done by himſelf in his *de Arte Amandi*, which he might

might have better intituled, The Art of Whoring and Pimping: The learning whereof, becauſe it had corrupted Youth with unchaſt Documents, therefore was the Author deſervedly baniſh'd by the Emperour *Octavianus Auguſtus* to the fartheſt parts of the North. *Archilochus* alſo the *Lacedemonian*, caus'd all Love-books and Verſes to be burnt. Yet now adays this Art is publickly learnt and taught in every School by our unwary Pedagogues, with vain and obſcene Commentaries upon the Text. Nay, I my ſelf have ſeen and read under the Title of *The Curteſan*, publiſh'd in the *Italian* Tongue, and printed at *Venice*, a Dialogue touching the Art of Bawdery, wickedly explaining the Veneries of both Sexes, which with the Author were more fit to be committed to the fire. I omit to rehearſe the moſt deteſtable vice of Buggery, which the Great *Ariſtotle* ſo much approves of, and which *Nero* ſolemniz'd with a publick Wedding; at which time St. *Paul*, writing to the *Romans*, denounces the anger of the Omnipotent againſt them. For on them ſhall God certainly rain Brimſtone, and Coles of Fire ſhall be the portion of their Cup. Againſt theſe the Emperour commands the Laws to arm themſelves, and with exquiſite torments to inflict capital puniſhment upon them, the Sword being the Executioner; but now adays they are burnt with Fire. *Moſes* in his Laws ordain'd moſt ſevere puniſhments for this Crime: and *Plato* extirpates it out of his Republick, utterly condemning it in his Laws. The Ancient *Romans*, as *Valerius* and others witneſs, inflicted moſt ſevere penalties on thoſe that us'd it. Examples whereof were *Quintus Flaminius*, and the Tribune ſlain by *Cælius*. But that we may not farther vex the honeſt Ear, let us return from this monſtrous Luſt and beaſtly Uncleanlineſs, to our firſt Subject. For the Love of women is common to all, and there is no perſon that at one time or other does not

feel the Fire thereof; though the women love one way the men another; young men one way, great Perſonages another way; the poor one way, the rich another way: and which is more miraculous, according to the difference of Nations and Climates. The *Italians* are of one humour in their Amours, the *Spaniards* of another, the *French* of another, the *Germans* of another. The ſame difference of Love appears in the difference of Sex, Age, Dignity, Fortune, and Nation, every one having a different ſort of amorous Frency. The Love of men is more ardent and impetuous, the love of women more conſtant; the love of young men is wanton, the love of aged perſons ridiculous; the poor Lover ſtrives to pleaſe with Obſequiouſneſs, the rich Lady with Gifts; the vulgar ſort with Feaſts and Treatments, Noble-men with Interludes and Plays. The ingenious *Italian* courts his Lady with a diſſembled heat, a quaint kind of Wooing, praiſing her in Verſe, and extolling her above all other women. If he be Jealous, he perpetually ſhuts her up, and keeps her as his Captive; if he deſpair of enjoying his Miſtreſs, then he confounds her with a thouſand Curſes, and loads her with Maledictions. The *Spaniard* is raſh, impatient of his heat, mad, and reſtleſs, and bemoaning the torments of his Flames, with miſerable lamentations, worſhips and adores his Miſtreſs. If he be croſs'd in his Love, he grieves and pines away to death; if he grow jealous he kills her; or being ſatiated, leaves her to proſtitute her ſelf. The laſcivious *French*-man truſts in his Obſequiouſneſs, and ſtrives to win his Ladies favour with Songs and merry Diſcourſe. If he grow jealous, he complains of his hard fortune; but if he loſe his Love, he reviles her, threatens revenge, and attempts to compaſs his ends by force. After enjoyment, he neglects her, and marries another. The cold *German* ſlowly moves to love; but being once inflam'd, he makes uſe of

of art and liberality. If he grow jealous, he ſhuts his Purſe. After enjoyment, the heat is quickly over. The *French*-man feigns his Love, the *German* diſſembles his Heat: the *Spaniard* hath a good opinion of himſelf, and believes himſelf to be belov'd; but the *Italians* Love is never without Jealouſie. The *French*-man loves a witty, though unhandſome woman: the *Spaniard* prefers a fair woman before a witty: the *Italian* loves a fearful baſhful woman; the *German* one that is bold. The *French*-man, through vehement deſire, of a wiſe man becomes a fool; but the *German* having waſted all his Eſtate, at length, though late, of a fool, becomes a wiſe man: the *Spaniard*, for his Miſtreſs ſake, will attempt great things; and the *Italian*, for the enjoyment of his Lady, contemns all thought of danger. Moreover we ſee that great men intangled in the Snares of Love and Paſſion, many times forſake great Actions, and leave moſt noble Enterprizes behind their backs, as formerly *Mithridates* in *Pontus*, at *Capua Hannibal*, *Cæſar* in *Alexandria*, in *Greece Demetrius*, *Antonie* in *Egypt*. *Hercules* ceas'd from his labours for *Iole's* ſake: *Achilles* hides himſelf from the Battel for love of *Briſeis*: *Circe* ſtays *Ulyſſes*: *Claudius* dies in Priſon for love of a Virgin: *Cæſar* is detain'd by *Cleopatra*; and the ſame woman was the ruine of *Antonius*. We read in Scripture, that for the Fornication of *Seth* with the Daughters of *Cain*, that the whole Race of man was drowned in the Flood. The *Sichemites* and the Houſe of *Amor* was deſtroy'd in revenge of Fornication; and the whole People of *Iſrael*, for committing Fornication with ſtrange women, were many times overcome in Battel, and carried into Captivity. And for the ſingle Adultery of one perſon, *David* the King, what a deſtruction and waſte of people enſu'd! For Fornication and Raviſhing of women, the *Thebans*, *Phoceans*, and *Circeans* were af-

ſail'd and quite overthrown; and for the ſame reaſon was the *Peloponneſian* War undertaken, as I ſaid before, by *Pericles*; and *Troy*, for the ſame reaſon, ten years beſieg'd, to the vaſt detriment of *Greece* and *Aſia*. For the ſame reaſons, and upon the ſame ſcore, *Tarquinius*, *Claudius*, *Dionyſius*, *Hannibal*, *Ptolomy*, *Marck Antony*, *Theodorick* the *Goth*, *Rodoaldus* the *Lombard*, *Childerick* of *France*, *Advinceſlaus* of *Bohemia*, and *Manphred* the *Neapolitan*, ſuffer'd death, and the ruine of their Countries. Meerly for the vitiating of *Julia Cana* Daughter of the Governour of *Tingitana*, by *Rodorick* the King, the *Moors* having driven out the *Goths*, poſſeſs'd all *Spain*. *Henry* the ſecond King of *England*, for abuſing the contracted Wife of his Son, Daughter of *Philip* the *French* King, had like to have been driven out of his Kingdom by his Son. For being falſe to their Beds, thoſe enraged Wives, *Clytemneſtra*, *Olympia*, *Laodicea*, *Beronica*, *Fregiogunda* and *Blanch* both Queens of *France*, *Joane* of *Naples*, and many other women, ſlew their Husbands. And this was the reaſon that *Medea*, *Progne*, *Ariadne*, *Althea*, *Heriſtilla*, changing their maternal Love into Hatred, were every one the cauſe and plotters of their Sons deaths. And now adays we find, that many women revenge the Adulteries of their Husbands upon their Children; and of moſt mild and patient Mothers, have become moſt cruel *Medea's*, furious *Althea's*, and impious *Heriſtilla's*.

CHAP.

CHAP. LXIV.

Of Pandariſm, or Procuring.

NOw becauſe that by the advice, aſſiſtance, and perſwaſion of Pimps and Bawds, both Whores and Whoremongers commit their mutual Follies; Let us diſcourſe a little concerning their Subtleties and Devices; for as it is the calling of a Whore only to proſtitute her own Body, ſo it is the buſineſs of a Pimp or Bawd to batter and overcome the Chaſtity of another. Which is therefore a Trade to be in ſome reſpects preferr'd before the Trade of Self-proſtitution, by how much it is the more wicked; and ſo much the more powerful, as being guarded with the Artillery of many other Arts, and Experience beſides: ſo much the more pernicious, that while it makes uſe of other Arts and Sciences, whatever there is of poyſon in any Art or Sciene, that this worſhipful Vocation wholly ſucks to it ſelf; out of which ſhe weaves thoſe Snares, that not like Spiders Cobwebs take the Flies, but let go the ſtronger Birds; nor like the ſtrong toils of Hunters catch the bigger Beaſts of Chace, and let go the leſs; but ſuch ſtrong Nooſes and Bands, that no Maid, no Virgin, no Woman, never ſo ſilly, never ſo prudent, never ſo conſtant, never ſo obſtinate, never ſo baſhful, never ſo fearful, never ſo confident, but will at length lend a willing ear to a Bawd, and be enſnar'd with her perſwaſions. So fine a Craft is this, that no woman can vanquiſh, whoſe perſwaſions no Virgin, Widow, Wife, or Matron, though a Veſtal, can reſiſt; whoſe unarmed Militia vanquiſhes the Chaſtity of moſt women, which a whole Army would not be able to conquer.

The crafty tricks, cunning shifts, deceit, circumventions, delusions, frauds, and strange inventions of the Art of Bawdery, no Pen can suffice to set down, nor Wit to express: So that it is nothing strange, that though there be so many Professors of this Trade of both Sexes, yet there are few that arrive to a perfection therein. For since the Baits of Pandarism lie couch'd in every Art or Science, it behoves therefore a Bawd to be perfect in every one. Therefore she that intends to be a perfect Bawd, must not direct her studies to one particular sort of knowledge, as to her Polestar, but to be universally learned, as professing an Art to which all other Arts and Sciences are but the Slaves and Hand-maids. For first and formost, Grammar, the Art of Writing and Speaking, affords ye ability to write Love-letters, and how to compose and frame them of Complements, Petitions, Lamentations, and Moans, Invocations, Protestations, and alluring Perswasions; of all which ye have many late Presidents in *Sylvius*, *Jacobus*, *Caviceus*, and many other Modern Authors. There is also another use of Grammar for the manner of abstruse and secret writing in Characters, an Invention of *Archimedes* the *Syracusan*, as *Aulus Gellius* reports. Concerning this, *Trithemius Abbot* of *Spanheime*, hath written two Treatises some few years since, one under the Title of *Polygraphy*, the other under the Title of *Stenography*; in the latter of which, he hath discover'd such mysterious ways and means of expressing the mind at what distance soever, and concealing the meaning of words plainly legible, that the most discerning jealousie of *Juno*, nor the strict Custody of *Danae*, nor the watchful eyes of *Argos* can ever prevent. Next to Grammar comes Madam Poesie, who by the assistance of her lascivious Rhimes, wanton Stories, and Love-Dialogues, Epigrams, and Epistles, taken out of the Armories of *Venus*,

nus, playing the part of a Pimp and Bawd together, corrupts all Chaſtity, deſtroys all the hope, towardlineſs, and good manners of Youth. Well therefore do Poets deſerve to have the Precedencie above other common Panders and Bawds, of which the chiefeſt among the Ancients were theſe, whom we have above named in the Chapter of Proſtitution: as *Callimachus*, *Philetes*, *Anacreon*, *Orpheus*, *Pindarus*, *Alceon*, *Sappho*, *Tibullus*, *Catullus*, *Propertius*, *Virgil*, *Ovid*, *Juvenal*, and *Martial*: and we have now adays too many that write after a moſt impudent and ſhameful manner. Next to Poets, Rhetoricians claim Precedencie, the contrivers of fraudulent Flatteries and Perſwaſions; for which cauſe *Suadela* or *Perſuaſio* was held to be the chief Goddeſs of Pandariſm. Hiſtorians alſo have not a little Intereſt in the World, eſpecially the Compilers of thoſe Hiſtorical Romances of *Lancelot*, *Triſtram*, *Eurialis*, *Peregrinus*, *Caliſthus*, and the like; by means whereof, young Children are in their tender years bred up and accuſtom'd to the Intrigues and Myſteries of Fornication and Adultery. Neither is there any Engine ſo powerful whatſoever to overthrow and oppreſs the Chaſtity of young Virgins, Wives, and Widows, than the reading of a wanton Hiſtory: no woman ſo well principled, or of ſo chaſte a Diſpolition, which is not ſpoil'd and tainted thereby. And yet for Maids and Virgins to diſcourſe what they have read in theſe Books, to taunt and jeer, and prattle with their Servants or Wooers in imitation of what they read there! Now there have been many of theſe Hiſtorical Pandars, of which ſome of obſcure fame; as *Æneas*, *Sylvius*, *Dantes*, and *Petrarch*, *Boccace*, *Pontanus*, *Baptiſta de Campo Fragoſo*, and *Baptis de Albertis* a *Florentine*: Alſo *Peter Hædus*, *Petrus Bembus*, *Jacobus Carniceus*, *Jacobus Calandrus*, *Mantuan*, and many others, from all which *Boccace* bears away the Bell,

especially in those Books which he calls his hundred Novels; where the Stories and Examples set down, do but discover the Stratagems and Tricks of Whores and Bawds. Now when a Woman Vertuous, Religious, and Chaste, is to be assail'd, then all the fallacious Arguments of Rhetorick are let loose; and how far they avail, the Fable of *Myrrha* in *Ovid* tells ye. Now as concerning the Mathematicks, what greater assistance and help to familiarity, than your Mathematical Plays and Games? Neither is Musick a contemptible friend of this Art, as being no small incentive and provocative to Lust, by means of her wanton Airs, and the Charms of Voice, and sweet touches of an Instrument, softning the Mind, moulding the Affections, and afterwards introducing variety of Society and Company, who begin at length to be Lovers and Admirers. Neither is there less use of Dancing and Dancing-schools, where the Lovers have freedom of Discourse, liberty of Kissing, Handling, and Embracing: and many times, after that, the conveniencie of withdrawing. Neither is the Geometrical Artist wanting to give his assistance, by whose contrivance fine convenient Ladders are made for the scaling of Windows, and by the cunning of *Dædalus*, Keys are many times counterfeited, and no invention omitted that may farther *Pasiphae*'s obedience to her Adulterer. But as for Pictures, these, women that never had the advantage of reading, may understand more than they who had read never so much; while they behold within their Chambers Copies of Obscenity, easie enough to be imitated, whereby the Eyes, as well as the Ears, become the Conduits to convey evil thoughts to the Heart. Pictures make a deep impression upon the Mind, seeing that the representation of what has been done, easily moves men to do the like: For example, *Venus* of *Gnidos* drawn in her Temple by the hand of *Praxitiles*,

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in the Act of being Vitiated: and a *Cupid* of the same Artist corrupted by *Alcibidas* a *Rhodian* young man. *Elian* also reports, that the Statue of Fortune was so vehemently belov'd by an *Athenian* young man, that when he could not be permitted to buy it, he expired at her feet. *Terence* also in his *Eunuchus*, brings in a young man inflam'd with Love, seeing a Picture where was painted the Story how *Jupiter* lay with *Danae* in a Golden shower. Therefore not undeservedly proposed, that a severe penalty should be inflicted upon those Painters, who expos'd such things to the eyes of the multitude, whereby to kindle and enflame Lust; so that it was not without cause that the wise man said, That Statuary and Painting were invented by the Devil, as a chief means to tempt them to evil. In the next place we meet with Astrologers, Palmistry, Gypsies, Fortune-tellers, Dream-expounders, Witches, and Conjurers, an innumerable tribe of Assistants to Pandarism, by a kind of Divine Imposition of their Fallacies upon the disturb'd Fancies of Youth, bring unlawful Amours to perfection, contrive and finish most wicked and abominable Marriages, and e're they be well knit together, dissolve them by and by into most heinous Adulteries. From such Pandars as these, not only credulous women, but to their unspeakable shame, men also fetch the prosperous Omens of their Loves and Marriages, grounding the hopes of Possession or Enjoyment upon their uncertain guesses; and upon their not so stupid as impious assurances, either Marry, or leave the pursuit of their Love. Nay, some are so mad as to believe, that by Astrological Images, and observation of Hours, Love may be compell'd, as *Theocritus*, *Virgil*, *Catullus*, *Ovid*, *Horace*, *Lucan*, and many other trifling Poets have made the world believe: By which single piece of Cunning, your Astrologers and Fortune-tellers make no small advantage,

tage. Next to which, Magick also brings a very considerable aid.

That by her Charms some Lovers frees from fears,
Afflicting others with consuming Cares.

Of which *Lucan* thus sings:

——— Love that before was slow,
Thessalian *Charms now cause to overflow*
Th' inflam'd heart———

In *Horace* we find *Candidia*; in *Apuleius*, *Pamphilia* provoking their Lovers; and in the Tragi-comedy of *Calisthus*, *Celestina* the Bawd inflames the Virgin *Melibœa* by her Magick Art. To these we may add the use of Philters and Love-potions, though very dangerous, sometimes the cause and procurers of Death instead of Love. One of these Drenches kill'd *Lucullus* and *Lucretius*, who before they di'd grew mad, and lost their senses. We read also of a certain woman who had poyson'd a man with a Love-potion, who was acquitted by the *Areopagites*, because, she did it out of Love. But there is no Art or Science so useful and profitable to Pandarism as Physick, that promises fairly, by renewing the *Hymenean* Film, to restore lost Virginity, to hinder the Breasts from swelling, to put a Spell upon the Womb, administring procurements of Sterility for the longer continuation and secresie of Venerial Combats, and teaching how by the swift motion of the Reins, to eject the first matter of Conception, as we read in *Lucretius*.

Thus for their own sakes, Whores were wont to move,
Lest they should fill too soon, and gravid prove,
Not equal Pleasure with their Loves enjoy.

By

By which one benefit of Physick, Many Matrons and Widows, many that go for Maids, many Court-Ladies most securely follow the sports of *Venus*. Neither is Physick less Officious in filling up the clefts of Age, in composing *Pomatoms* and *Fucus*'s, for which you may find infinite Receits in every Volume of *Physick*, and in all their *Pharmacopœas*, under the title of *Decorating and cleansing the skin*; and are of great use for Bawds, to put of their old Worm-eaten Ware: which Compositions the Scripture calls Oyntments of Whoredom. With these you shall also see set down many Incentives and provocatives to Lust, which are call'd by another Name, Restoratives; by the help of which, *Ovid* boasts himself to have liv'd to the Ninetieth Year. Moreover, there is no design of Bawdery so closely and undiscernable carried, as that which is Acted under the Design of Physick; for there are no Houses so fast shut, no Nunneries so Recluse, no Prison so well guarded, which will not admit a Physician-Pander, in whose shape Adulteries have been committed in the Courts of Princes, as by *Eudemus* with *Livia* the Wife of *Drusus*; and by *Valerius Vectius* with *Messalina* the Wife of *Claudius*. Now lest any one should think the Philosophers unuseful for Pandarism, behold *Aristippus* the very Master of the *Cyrenaicks*, who associating himself among other Rivals with *Thais*, a Noble Curtesan, boasted that he enjoy'd *Thais*, others were only enjoy'd by *Thais*; so that while they wasted their Estates upon her, he had his pleasure with her *gratis*. Whereby it is shrewdly to be suspected, that the Jade did but make the Philosopher her Pimp, by his Example and Authority, minding to draw the young Nobility to her Embraces. Neither was *Aristippus* satisfied in making himself Pimp to a Whore; but he also began to teach the Arts of Lust in Publick, Translating them from the Brothel-house into the Schools:

Schools, Nor are the Mechanick Arts leſs favourable to the Art of Bawdery than theſe we have rehears'd; eſpecially, the *Phrygian* Arts of Weaving, Knitting, Sewing, and other the like Female Exerciſes, under pretence whereof your old Bawds while they pretend to carry about Linnen, Silk, Head-cloaths, Hoods, Lockets, Gloves of young Whores, now become ſtale and experienced Bawds, making thoſe Toyes the Baits of their Allurements, and thereby alſo obtaining the opportunity of Diſcourſe; and theſe are immediately ſeconded by Laundreſſes and Chare-women, who have freedom of acceſs into Houſes: There are alſo Beggars that under pretence of Charity are conſtant at the doors where any Deſign is laid, on purpoſe for the Conveyance of Letters and Meſſages.

And to the Married Wife thoſe Gifts convey,
Which the Adulterer ſends to make his way.

The Exerciſes of the Nobility alſo, as Tilting and Juſting, give great opportunities to Compaſs the Deſigns of Pandariſme, as alſo your Military Traynings, by means whereof, *Romulus* raviſh'd the *Sabin* Virgins. As for Hunting, how often have the Woods been privy to the ſecret Adulteries of great Perſonages? In relation to which, *Virgil* takes a very good occaſion to be merry, deſcribing the opportunity that *Dido* and *Æneas* had when they loſt their Company in Hunting. And *Jupiter* himſelf did oft-times make the Shepherds his Pimps. What great opportunities are got by going by Water, *Venice* can teſtifie: The Art of Cookery gives alſo the ſame advantages at great Feaſts and Dinners.

After the Feaſt was ended, all took down,
They mighty Goblets place, and Bacchus *Crown.*

Here

Here rich with Gems and Gold, the Queen requires
A Bowl with Wine; them merry be, deſires.
Then having gently kiſs'd the ſwelling Cup,
Gave't Bicias: *he the full Gold ſoon turns up;*
Next other Peers.———
Tyrians *and* Trojans *praiſe with one conſent,*
But the ſlow Night unhappy Dido *ſpent*
In various talk, and long imbibed Love.

There are many other Artifices alſo of Bawds and Pimps: but above all, there is nothing like the temptation of Gold, wherein if the Alchimiſt could ſatisfie our Expectation, they would be the moſt Invincible Panders in the World.

A Wife well Portion'd, high Repute and Friends,
Kindred and Beauty, all Queen Pecunia *ſends.*

The Jealous Husband is appeas'd with Gold, the inexorable Rival mollified with Gold, the moſt ſtrict and watchful Keepers and Guardians are corrupted with Gold: there is no Door, no Gate, but opens to Gold: no Bed-chamber, but gives entrance to Gold: Bars, Stone-walls, and the indiſſoluble Bonds of Wedlock, all yield to the Force of Gold: and what wonder if Virgins, Widows, Matrons, Veſtal Virgins, are ſold and bought for Gold, when Chriſt himſelf was ſold for Silver? Moreover, under the Leading and good Conduct of this Captain of Pandariſm, many have riſen from very low and mean Fortunes, to the higheſt degree of Nobility. That man proſtitutes his Wife, and is preſently made a great Officer; another proſtitutes his Daughter, and is preſently made an Earl; another for procuring ſuch or ſuch a Lady into the embraces of his Prince, is ſtreightway thought to be worthy of ſome great reward, and is preſently made a Bed-chamber-man.

Others

Others are come to be great perſons, for marrying the Kings Concubines; and being preferr'd to great Employments upon the ſame Arts of Pimping and Pandaring, make ſufficient gain of Popes and Cardinals; neither is there any way more compendious to get an Eſtate. Now how much Religion conduces to Pandariſm, the Hiſtory of *Paulina* a moſt Chaſt and Conſtant Lady, related by *Ægeſippus*, moſt abundantly teſtifies, whom the Prieſts of *Iſis* proſtituted to a young Knight, whom they made her believe to be the God *Anubis*. What more powerful Charm for the advancement of Pandariſm, than Auricular Confeſſion? as is ſufficiently manifeſt in the Tripartite Hiſtory, and of which, were I ſo minded, I could give freſh Examples upon my own knowledge. For the Prieſts, Friars, Monks, and Siſters, have a ſpecial Prerogative to be both Pimps and Bawds, having the liberty to wander where they pleaſe and with whom they pleaſe, when and as oft as they pleaſe, to converſe with all privacie and ſecrecie, without any witneſſes neer; ſo well and ſecurely are their Bawderies perſonated and diſguis'd. Some there are among 'um, who think themſelves anathematiz'd, ſhould they touch Money; yet the words of St. *Paul* nothing move 'um, *That it is not good to touch a woman*: and yet they not only handle 'um with their unchaſt hands, but ſecretly alſo haunt the publick Brothel-houſes, deflowering the Holy Nuns, vitiating Widows, and adulterating the Wives of their Hoſts, ſometimes, which I both know and have ſeen; like the *Trojan* Raviſher, they carry 'um quite away, and proſtitute 'um in common to their Fellows, according to *Plato*'s Law; and whereas they ought to gain their Souls to God, they *ſacrifice* their ſouls to the *Devil*. *Many* other more wicked Crimes than theſe, their mad Luſt commits, which it is a ſhameful thing to utter; in the mean while, believing that they have ſufficiently perform'd

form'd their Vow of Chaſtity, if they do but in words only bitterly inveigh againſt Luxury, Fornication, Adultery, and Inceſt; not being able to talk of Verme without ſhaking their Buttocks. Such as theſe the great Ladies always keep near 'um, the Contrivers of Court-marriages and Adulteries. There was in ancient time a Decree of the Senate engraven in two Tables, and kept in the Temple of *Venus*, a Law favourable to Whoremongers, and Bawds; a Copy whereof we find ſet down by *Crinitus* in theſe words: *The Laws of viſiting, courting, whiſpering, toying, intruding, ſaluting, diſcourſing, wooing, let them be permitted by me. Let no man hinder them from all conveniences in the Houſe, at the Windows, in the Garden,* poſtico impluvio, *let them carry their Meſſages, let them keep Faith, let them give all aid and aſſiſtance.* In the ſecond Table thus: At Night let them mind their Vows, let them with their Proteſtations mingle Complaints, let them put away all ſhame and fear; let them ſuppreſs ſorrow, let them take hold of time and place, never give way to opportunity; in their Love-Letters *ſuccidunto*; in them let them urge their hopes, their affection, their expectation, neceſſity and compaſſion, fraud, force or ſtratagem, let them moderately uſe; let them act prudently, or fooliſhly: from a Miſtreſs, let them always take any thing as a Pledge or Pawn; by her permiſſion let them proceed, or ſeek a new one; let them Court a Noble high-minded Lady with pomp and ſubtletie: His Conjectures let him ſilently purſue. *Lycurgus* alſo made a Law, That if any perſon ſtricken in Age, and unfit for Marriage, ſhould happen to wed a young Virgin, it might be lawful for her to chuſe any young Man ſtrong and luſty, to hanſel her Fruitful Womb with a more generous Seed, provided that the off-ſpring ſhould be her Husbands. There was alſo another Law made by *Solon*, which gave liberty

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to Wives, if their Husbands were grown infirm, and not able for the Venereal ſport, to chuſe ſome one perſon, next of Kin, to lie with 'um, provided the Offſpring ſhould not be alienated. And I only touch upon it by the way, that there are many Noble women now adays, who are well known to make uſe of other men to get them with Child, and impoſe their ſpurious Iſſue upon their Husbands: Afterwards being brought to Bed and up again, they return to the Society of their Adulterers. In that worſe than *Julia* the Wife of *Agrippa*, who would never receive a Paſſenger till the Ship was laden. In the Sacred Writ alſo we find the ſtratagems and devices of Lovers and Love-aſſiſtants, as of the Mother-in-Law of *Ruth*, in *Jonadab*, whom the Scripture calls a Wiſe Man; and in *Achitophel*, a grave and prudent Counſellor. We read alſo, that *Abraham* when he ſojourned with the *Egyptians*, knowing his Wife to be fair and young, *I know*, ſaith he, *that thou art a fair woman to look upon, therefore it will come to paſs when the Egyptians ſee thee, they will ſay, ſhe is his wife; ſo will they kill me, but thee will they keep alive: ſay, I pray thee, that thou art my ſiſter, that I may fare well for thy ſake, and that my life may be ſaved. So the woman was taken into Pharaoh's houſe, and Abraham was intreated well for her ſake.* The ſame ſubtlety he alſo us'd towards *Abimeleck* King of the *Philiſtines*; and ſo did *Iſaac* the Son of *Abraham*. Thus you ſee the Art of Pandariſm has been highly honour'd and advanc'd by the Gods, by Heroes, Legiſlators, Philoſophers, Wiſe men, Divines, Princes and Prelates. *Pan* and *Mercury* themſelves were Pandars, and the little Boy *Cupid*: The Hero *Ulyſſes*, the Lawgivers, *Lycurgus* and *Solon*, were Pandars, who were the firſt that built Brothel-houſes, and countenanc'd the Proſtitution of young women to men. Of later days Pope *Sixtus* built up a moſt noble

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Brothel-houſe at *Rome*; the Emperour alſo *Heliogabalus* fed whole droves of Whores in his own houſe, for the uſe of his friends and acquaintance. It has been the great care of Queens, Princeſſes, and great Ladies, to practice this Art, in ſo much that many Queens have been the procurers of Female-pleaſure to their own Sons. Nor have the chief Magiſtrates and Burgomaſters of Cities diſdain'd the Office; for the *Corinthians*, *Epheſians*, *Abydens*, *Cyprians*, *Babylonians*, and many other Magiſtrates of other Towns, were all of them Pimps and Panders to their Subjects, building and maintaining Bawdy-houſes in their Cities, not a little enriching their Treaſuries with the Tribute which they exacted from Curteſans: which is a thing common in *Italy*, and in *Rome* every Curteſan pays a *Julio* a week to the Pope, which many years amounts to above Twenty thouſand Ducats; the hire and wages of Whores being a great part of the Eccleſiaſtical Treaſury. Nay, I have heard ſome compting up their Eſtates in this manner: He hath, ſaith he, two Benefices, one Curateſhip of twenty Crowns, another Priory of forty, and the Tribute of three Whores in the *Bordelli*, which amounts to twenty *Julio*'s a week. No leſs Pimps and Bawds are thoſe Biſhops and Officers, that exact a yearly Tribute from the Prieſts, to permit them the uſe of Concubines; which exaction is become a Proverb among the common people, who cry, *Shall he, or ſhall he not have a Concubine? Let him pay a Crown, and take one.* But in the Kingdom of Covetouſneſs, there is nothing accounted ſhameful by which Money is to be gotten. I paſs over the invention of Toleration, which gives a woman liberty, by means of a little Money paid to the Biſhop, to cohabit in Adultery with another man. All which things are ſo manifeſt, that it is impoſſible to ſay which is moſt apparent, the impudence of the Prelates, or the ſtupidity

of the common People: ſo that it were very needful for the Princes of *Germany* to ſeek redreſs hereof, as one of the greateſt grievances and oppreſſions of their Empire. Such Patrons has the Craft of Pandariſm, who with no leſs power defend the myſteries of Putaniſm; for which, to our great grief and ſhame be it ſpoken, there are ſuch great Priviledges and Immunities throughout the whole Chriſtian Commonwealth, ſuch ample tolerations, contrary to the Divine Laws, and the word of God it ſelf: Humane Reaſon and the power of Pandariſm ſo potently contriving to give to Youth this wicked Liberty, under the pretence of keeping them from acting higher Impieties. Take away Whores, they cry, out of the Commonwealth, and ſtreight the world will be fill'd with Rapes, Adulteries, and Inceſts: no Matron ſhall remain unviolated, the Chaſtity of no Widow ſhall be ſafe, Virgin and Veſtal Nuns will not eſcape their fury: from whence they conclude it to be impoſſible for a Commonwealth or Nation to be in a quiet poſture of Government, without the allowance of Harlots; without whom the Children of *Iſrael* however liv'd ſo Chaſtly and Continently for many Ages together: for ſuch was the Command of God, *There ſhall be neither whores nor whoremongers ſuffer'd among the children of Iſrael.* Notwithſtanding which, that beaſtly liberty before mentioned has endeavoured to invade the Pale of the Church under the pretence of Religion, and was the ground of the *Nicolaitan* Hereſie, who to avoid the ſuſpicion of Jealouſie, proſtituted their own Wives, and by a *Platonick* cuſtom maintained community of Wives. But we are bound to let all Princes, Judges, and Magiſtrates underſtand, that whoever they be that permit the uſe of Brothels, or by any way connive at their ſufferance, though they themſelves may perhaps not be guilty of the Crime it ſelf, to them ſhall God ſpeak as

is ſpoken by the *Pſalmiſt*: *If thou didſt ſee a thief, thou didſt run with him, and didſt ſet up thy portion with Adulterers. Theſe things haſt thou done, and I have held my peace; Thou didſt believe I would be like thee, but I will convince thee, and ſet thy tranſgreſſions before thee.*

CHAP. LXV.

Of Beggery.

IT is a great part of the Duty of Civil and Eccleſiaſtical Government, to be mindful of the Poor and Diſeaſed, leſt People ſhould commit Sin, or ſteal through Poverty, or by continual wandring ſhould occaſion the bringing in of Plagues and Peſtilences into Cities, or ſhould periſh for Hunger, to the ſhame of Mankind. Therefore there are Publick Alms-houſes Erected in ſundry places at the Publick Charge, whoſe ſtipends daily increaſe through the Alms of well-diſpoſed People. For Publickly to beg and wander from place to place was from the Beginning a thing prohibited by the Laws of all Nations. For in the Old Law, the Jews were commanded by *Moſes*, *Let there be no poor or begger among ye.* And in the *Roman*-Law, *Juſtinian* hath very ſharply Ordain'd againſt ſturdy Beggars, that if any one ſtout in his Limbs ſhould preſume to Beg, he was preſently to be Impriſon'd and ſet to Work. In the *Evangelical* Law, Chriſt commanded, *that what was ſuperfluous ſhould be given to the poor*, that ſo there might be no Beggar among the People, but that there ſhould be a kind of Equality, as ſaith St. *Paul* writing to the *Corinthians*, *Let your abundance ſupply their want, that their abundance may alſo ſupply your want, and that equality be among ye; as it is written, He that hath much has not abounded, and he that hath little hath*

not leſs. And writing to the *Epheſians*, *He that ſtole*, ſaith he, *let him ſteal no more, but rather let him labour and work with his hands the thing that is good, that he may have to give unto him that needeth.* The ſame Apoſtle commands the *Theſſalonians* to labour with their hands, and to endeavour to abound; confirming a ſevere Decree among them, That he that would not Labour ſhould not Eat; Commanding Loyterers to be Expell'd from the Communion of the Faithful. And in his Epiſtle to *Timothy*, he condemns thoſe who imagine Beggery to be Godlineſs. The *Papal* Decrees Ordain Alms to be given only to thoſe who are paſt their Labour, accounting all others that receive Alms in the Number of Robbers, Thieves, and Sacrilegious perſons. By which Authorities we are taught, not only to compaſſionate Poverty, but to deteſt Beggery. But thoſe cunning Impoſtors daily practis'd to advance the trade of Beggery, are by all men to be abominated, while their Contrivers rather chuſe to lye before the Gates of Churches, to the great ſhame of mankind, and contrary to the Command of God, enduring all the hardſhips of the bittereſt cold, the burning Sun, and Torments worſe than Death, rather than to be contented with the mean Allowance of an honeſt Almshouſe; And which is far more Abominable, in the midſt of all their Torments and Pains, Blaſpheming, Swearing, Forſwearing, Curſing, Banning, Fowlmouth'd, Injurious and Drunk, uſing the Name of Chriſt, but neither Worſhipping Chriſt, or regarding any thing of Sacred or Religious; filling the Ears of Paſſengers not with the cries of Martyrs, but with the bannings of Infernally-tormented Creatures. There is another moſt Impious ſort of Beggers, who cruſting over their Scars and Wounds with Birdlime, Meal, and Clotted-Blood, expoſe themſelves all full of Soars and Botches. And others that by counterfeiting

ing other ſorts of Diſeaſes and Sickneſſes. Others there are, that under the pretence of Vows and Pilgrimages, wander up and down from Country to Country, deſignedly avoiding Labour, out of a wicked love of Poverty; begging from Door to Door, yet would not change their Lives for Princes, while they have liberty to Vagabond it where they pleaſe at their own pleaſure; concern'd neither in War nor Peace; every where free from Taxes, publick Charges and Duties: And yet they are many times the Cauſes of great and moſt pernicious Miſchiefs, and by their means great Enterpriſes are brought to paſs, while under the Rags of Beggars many times Spies are ſent to diſcover the ſecrets of Fortified Places; many times Beggars themſelves are made uſe of to bring and carry Letters of Intelligence: By ſome of them Cities have been ſet on Fire, as we find by the late ſad Example of the City of *Tryers*; ſometimes Wells have by them been poyſoned, and the Plague it ſelf brought into Kingdoms, to the Deſtruction of Thouſands of People. Among theſe we muſt reckon that ſort of Cattle which they call *Cyngani* or Gyplies.

They live on ſtrangers, hate at home to 'bide;
Abhor to know their own, no Land beſide.

Theſe having their Original from a certain Country between *Ægypt* and *Ethiopia*, of the Race of *Chus*, the Son of *Cham*, the Son of *Noah*, ſtill ſuffer under the Curſe of their Progenitor: Theſe are they who Erecting Booths in the High-way, or elſe taking up the next Barn for their Habitation, give themſelves to nothing but Thievery and Whoredom, and by Theft and Fortune-telling maintain their idle Lives. *Volaterran* believes, that the firſt that ſet up this Trade, from whence it deriv'd it ſelf into theſe Parts, were

the *Uxii*, a People of *Perſis*; following *Scilates*, who wrote the *Conſtantinopolitan* Hiſtory. For he reports, that *Michael Traulus* obtain'd the Empire by the Fortune-telling of the *Uxii*; which ſort of People being diſpers'd through *Europe* and *Mæſia*, maintain'd themſelves by telling people their Fortunes. *Polydore* affirms 'um to be *Aſſyrians* and *Cilicians*. But this Itch of damnable Lying doth not only poſſeſs the moſt prophane and loweſt ſort of People, and wandring Vagabonds, but has alſo advanc'd it ſelf among the Religious, and into the Orders of the Monks and Prieſts. Hence thoſe Sects of Fryars, Monks, and other Religious Traders in *Palmeſtry* had their Original, who under a curſed pretence of Religion carrying about the Reliques of the Saints, and making ſhew of great Holineſs, by the help of many feigned Miracles; threatning ſome with the anger of the Saints, promiſing to others Indulgencies and Diſpenſations; inſtead of Alms, they get great Riches. For in this poſture wandring from Country to Country, from ſilly Wenches and timorous Women here they get a Sheep, there a Goat, here a Kid, there a Pig, or a young Calf; ſometimes Wine, Oyl, Butter, Pulſe, Milk, Cheeſe, Eggs, Hens, Wool, Linnen and Money; as it were Plunder and Prey upon the whole Country where they go, returning home laden with the rich Spoils of their Villany, where they are receiv'd by their Companions with all expreſſions of joy and applauſe for the Triumphs of their moſt damnable Impoſitions: while on the other ſide, they who by their Fallacies and lying Devices have thus robb'd the Country, think they do God and the Saints good Service, to fat and cram the Guts of their idle Aſſociates, with the fruits of their Cozening and Quackſalving devices, altogether neglecting and contemning to expend theſe Gifts upon Objects of Charity, to which intent they were both begg'd and given.

Apuleius

Apuleius in his *Aſs* is not forgetful to make them part of his Story, under the Title of *the Prieſts of the Aſſyrian Gods.* Among theſe we may number the whole Tribe of *Mendicant Fryars,* who laying aſide the Sanctimony of their Profeſſion, follow gain in lieu of Godlineſs; as if they made a profeſſion of Religion for no other reaſon, but that under the pretence of Poverty they may have liberty to profeſs a wandering Beggery, and with an impudent and bold Hypocriſie to rake Money together; aſham'd of nothing in all places: from which neither Courts of Juſtice, Temples, Schools, Courts, private or publick Societies, Confeſſions, Sermons, Pulpits are free, where they are wont to ſell their Indulgencies, extol the benefits of their Ceremonies, extorting in that manner from Uſurers and rich Thieves no ſmall ſhare of their ill-got Gains, and from the thick-ſcull'd Shop-keepers, and illiterate Rabble, ſqueezing good ſtore of Money; beginning like the Serpent with the Women firſt, that by their Aſſiſtance they may the more eaſily delude the Men. Who making a ſhew of Poverty with their affected Raggs, and every where preaching the Contempt of Money, and the ſhunning of Ambition; yet themſelves in the mean while make nothing more their utmoſt ſtudy and buſineſs, than to rake Money with their Profeſſion; to which purpoſe they compaſs Sea and Land, intrude themſelves into the houſes of all ſorts of people, performing nothing of their Holy Function but for Hire, exacting Alms more Tyrannically than Tribute; thruſting themſelves into all peoples buſineſs, making up doubtful Matches, ordering Wills, compoſing Suits in Law, informing and reforming the Holy Nuns; but nothing of all this, unleſs they find ſomething coming. Theſe are the Tricks and Deceits of the Friers, by means whereof they have arriv'd to ſo high a pitch of Authority, to the Terror even of

Popes and Monarchs, rich beyond the Eſtates of great Merchants, or the Treaſures of Princes, which has enabled 'um with great Sums, not only to purchaſe Mitres and Hats, but even the *Papacy* it ſelf. So powerful is Religious Beggery; to which, how opulent ſoever, they will pretend, while they touch not the money with their bare Fingers, but have their *Judas* to keep the Keys of their Treaſury, and to make up their Accounts; daring then, moſt bold Equivocators, to ſay with St. *Peter* and St. *John*; *Gold or Silver have I none.* Againſt theſe Apes of *Chriſt* and S. *Francis*, are *Richard* Biſhop of *Armachanus*, *Malleolus* Governour of *Tigurines*, and *John* Biſhop of *Camot*, whoſe Writings would have been more acceptable, had they not only condemned the Abuſe, but alſo the very allowance of this Religious way of Begging it ſelf.

CHAP. LXVI.

Of Oeconomy in General.

UNder the Title of Government-adminiſtration Oeconomy is contain'd, which is the Government of a Family, Republick, or a private Monarchy; of which there are ſeveral ſorts. For Oeconomy is partly Regal and Noble, partly Military, partly Publick, or in Community, as in Convents and Colledges, partly private and Monaſtick. This private Oeconomy teaches how Wives, Sons, Nephews, Servants, and whole Families are to be govern'd; how to enlarge and increaſe an Eſtate; how to manage Expences. Under the notion of publick Oeconomy, goes that Craft or Cunning which is us'd in ordering great Revenues, as Gabels, Cuſtoms, Tithes, great Sums of Intereſt,

reſt, Monopolies, and whatſoever other Arts of advancing the publick Revenue, or in the management of Treaties and Leagues. National Conteſts and Wars, which admitting of no certain Rule or Method, is therefore call'd *Anomalous*. Therefore cannot Oeconomy be ſaid to be either an Art or a Science, but a certain Domeſtick Diſcipline or Doctrine made up of Opinion, Uſe, Cuſtom, Prudence, and Craft, whereto all your labouring Handicrafts, and Mechanick Arts relate; ſuch as work in Linnen, Wool, Wood, Iron, Braſs, and other Metals; as alſo the more ſervile Trades of Barbers, Cooks, and Victuallers: together with the ſeveral ways of getting Livelyhoods, and increaſing private Wealth, which neither belong to Rule or Magiſtracie, nor conduce at all to the Government of the Commonwealth; aiming at nothing Divine, Ingenious, or Heroick. Of which there are ſo many, and thoſe mean and poor, that they are not to be numbred: ſome of theſe that get their Livings by mean things, are generally noted for particular Vices; as Carters, Mariners, and Victuallers, are commonly ſaid to be very great Lyars and Tale-bearers, as likewiſe are Barbers and Bakers. So Songſters, Fidlers, and Pipers, Men altogether Mercenary, made uſe of to ſing and play at great Feaſts and Entertainments, are generally of lewd and vicious Converſations. But the Life of a Mariner, as it is the moſt unhappy for hardſhip, ſo is it the moſt vitious and diſhoneſt, who always live as it were in Priſon, feeding hard and ſlovenly, their Apparel Naſty, unprovided of all ſorts of Conveniences, perpetual Exiles and Vagabonds, never at reſt, toſt with uncertain Waves and Rage of Winds, lyable to all the hazards of Summer, Cold, Storms, Thunder, Hunger, Drowth and Diſeaſes; to theſe we may add the dangers of Rocks, thoſe Inſects of the Seas, and Hurricanes; not omitting Tempeſts, than which

which there is nothing more dreadful or horrible: which makes it ſeem more ſtrange, that as Marriners are the moſt unhappy of men, and always in moſt dangers, ſo they are the moſt wicked and deſperate. But among the whole Croud of Mechanick Arts, there are none that bear ſo great ſway as Merchandiſe, Tillage, Warfare, Chirurgery, and the meaner part of Law. Of all which we ſhall diſcourſe in their Order. Though before we begin, let us look into the Fundamentals of *Oeconomy*.

CHAP. LXVII.

Of Private Oeconomy.

THE chief ſtrength of private *Oeconomy* conſiſts in Matrimony; therefore *Metellus* ſurnam'd *Numidian* being Cenſor, and exhorting the *Romans* to Marry, *If*, ſaid he, *we could live without a Wife, then we ſhould all be willing to ſhift our ſelves from the trouble: But ſince we can neither live commodiouſly with 'um, and that without 'um there is no poſſibility of living; we ought to chooſe the perpetual Multiplication of Mankind, rather than a ſhort Pleaſure.* Thus *Aulus Gellius* relates. For indeed, without a Wife there is no Family can either be maintain'd or long endure; for without a Wife there is no Iſſue to be had, no Heir, no Inheritance, no Kindred, no Family, no Maſter of a Family can be. He who has no Wife, has no Houſe, becauſe he keeps not to his Houſe; or if he have a Houſe, he lives like a ſtranger and a ſojourner in it. He who has not a Wife, though he be very rich, has nothing that he can call his own, becauſe he knows not to whom to leave it, nor whom to truſt to,

to, and therefore he is afraid of every body; his Servants thieve from him, his Friends deceive him, his neighbours ſlight him, his acquaintance neglect him, his Kindred ſeek to betray him: his Children, if he have any born out of wedlock, are a diſgrace to him, neither can he leave them the Name of his Family, the Arms of his Anceſtry, nor his Inheritance, being reſtrain'd by the Laws: neither are they by the common Conſent of all Legiſlators to be advanced to any Place or Dignity in the Common-wealth, for he is not fit to Govern a City, that cannot Rule his Family; nor to Rule the Common-wealth, who never knew how to Govern a private Family, which is the true Pattern and Exemplar of a Republick. This the *Grecians* well knew, who when *Phillip* of *Macedon* ſtudied to appeaſe a Diſſention among them, and that *Leontis* the *Gorgion* rehears'd a Treatiſe of Concord, which he had written in the City of *Olympia*, they were both Laught at, who ſought to make Peace abroad, who had none in their own Families. For at home, the Son of *Philip* and his Mother were at Variance; and *Gorgias* his Wife could not agree with her Maid: therefore they thought that they who wanted Prudence and Authority to quiet Domeſtick Brawls, could never be able to compoſe Publick Diſcords. That Perſon therefore who commands a City, or a Common-wealth, unleſs he know how to Govern his own Houſe and Family, is very inauſpiciouſly preſer'd. Laſtly, this is the onely condition of Humane-Life, wherein a Man loving his Wife, giving good Education to his Children, well-ordering his Family, preſerving his Eſtare, and encreaſing in Children, may be ſaid to live happily. Wherein, if any thing fall out of Burthen and Labour, as many times Croſſes will happen, and there is no mans Life without Misfortune; yet that very Burthen becomes light,

and

and the Yoke eaſie: eſpecially the Yoke of Marriage, if they prove not ſuch Wives whom Covetouſneſs, Pride, Deceit, or Luſt, but God hath joyn'd, for whoſe ſake, a man is bound to forſake Father and Mother, Son and Brother, and Kindred, and adhere to his Wife, whoſe love ought to exceed the love of all others. So *Hector* ſeeing the Fate of *Troy*, which was to be Deſtroy'd, ſeems not ſo much troubled for his Parents, Brothers, and Kindred, as for the loſs of his deareſt Wife. So we read in *Homer*,

I well foreſee the Fate of Mighty Troy,
That Priam *and his People ſhall Deſtroy*;
But nor my Countries nor my Fathers ſmart,
Nor Priam's *fall ſo much afflict my Heart,*
Nor loſs of Kindred many and Renown'd,
Whom Hoſtile rage ſhall bury under ground,
As care for thee my honour'd Spouſe doth vex
My grieved Mind.———

I confeſs, that unhappy Matches are attended with many Evils and Miſeries; which *Socrates* remembers us of, that is to ſay, perpetual Care, conſuming Jealouſie, continual Quarelling, upbraidings with Dower, the ſcornful looks and countenances of Kindred, the manifold Expences and uncertain diſpoſitions of Children; ſometimes Barrenneſs, and Extinction of the Family, a ſtrange Heir, innumerable Sorrows; many times the reſtraint of Election, Marriage being impos'd; ſo that whether ſhe be of a good Humour, a Fool, Perverſe, Proud, Sluttiſh, Deform'd, Unchaſte, nothing of all this can be known, till after Conſummation, none of which are ſeldom, or ever after mended. Of unfortunate Marriages there are many Examples, *Marcus Cato* Cenſor, in his time the Chief and Prince of the *Roman* Common-wealth, who had

ſcarce

ſcarce his equal both in Peace and War, having in his declining years Married a young Maid, the Daughter of one *Solomon*, a man poor, and of mean Extraction, loſt all Maſterſhip and Authority at home in his own Houſe. *Tiberius* having Married *Julia* the Daughter of *Auguſtus*, infamous for many detected Adulteries, and not daring to Correct, Accuſe, or Repudiate her, was forced to retire to *Rhodes*, not without manifeſt detriment to his Fame, and danger of his Life. *M. Antonie* the Philoſopher having Married *Fauſtina* the Daughter of *Antonius Pius*, was forc'd to be contented with her, though an Adultereſs, for fear of hazarding the loſs both of Dower and Empire together. But all theſe inconveniences happen, not ſo much through the fault of the Women, as the negligence of the Men. For it ſeldom happens that the Women are bad, unleſs the Husbands are worſe. Of whom, thus *Varro* diſcourſes in *Gellius*. The Vices of Women are either to be endur'd, or to be taken away. He that forces a Woman to mend a fault, renders her more tolerable to himſelf; but he that endures a fault, makes himſelf the better Man. Of all which we have ſpoken more largely in our *Declamation upon the Sacrament of Matrimony*. Again, many times the Education of Children proves not ſo happy as it was intended, many growing ſtubborn and diſobedient to their Parents, others become Contentious, others Mad, others fooliſh, others dull and thick Scull'd, others given to all Debauchery, ſpending all in Luxury, Luſt, and Gaming; Others prove Parricides, as *Alcmeon* and *Oreſtes*, and the *Malleoli* who kill'd their Mother. Therefore *Artaxerxes*, ſurnam'd *Mneman*, having begot a Hundred and fifteen Children, was forc'd to put to Death the greateſt part of 'um, for Plotting to take away his Life; and for this Cauſe, *Euripides* modeſtly ſuppoſes, what our *Bernard* poſitively avers, That it

is

is an unknown good to want Children. *Auguſtus* alſo, the moſt Fortunate of Emperours in other things, yet beholding the behaviour of his Daughter and Neece, was wont to cry out in the Words of *Homer*:

——O that Unwedded I had liv'd,
And never all my days for Iſſue ſtriv'd.

Of Servants alſo, thus ſaith *Euripides*: *At home there is no greater Enemy; nothing worſe or more unprofitable than a Servant.* Says *Democritus*, *A Servant is a neceſſary Poſſeſſion, but not pleaſing.* And *Petrarch* hath written, *I knew*, ſaith he, *that I liv'd among Dogs, but never knew my ſelf to be a Hunter, but by Admonition*, Servants are called Dogs, as being ſnappiſh, devouring, and ſnarling. *Plautus* in his *Pſeudolus* well expreſſes their conditions: *A peſtiferous Generation of People, into whoſe thoughts nothing enters that may at any time perſwade 'um to do well; but when there is occaſion, ſnatch, catch, carry away; This is their practice that a man had better leave Wolves among Sheep, than to entruſt theſe Servants at home.* And *Lucian* in his *Palinute*; *The Curſes of Servants are always ready againſt their Maſters, and there is nothing more at hand among 'um than thievery, deceit, running-away, arrogance, negligence, drunkenneſs, gluttony, ſleepineſs, ſloth and lazineſs.* From whence aroſe that Proverb, *As many Servants, ſo many Enemies.* But we do not ſo often find 'um Enemies, as make 'um ſo; while Maſters carry themſelves proudly, covetouſly, cruelly, and contumelioufly, becoming Lords and Tyrants at home, exerciſing a ſeverity over them, not as we ought, but as we pleaſe: concerning whom *Plautus* brings in *Strophilus* thus ſpeaking in his *Aulularia*.

Maſters

Maſters their Servants uſe injuriouſly,
And as corruptly Servants now obey.
So what is juſt on neither ſide is done.
Your ſparing Old Men with a thouſand Keys,
Their Cupboards, Kitchens, Cellars, Butteries ſhut:
Which to their Children they will ſcarce unlock,
But Servants, ſubtle, cunning, crafty Thieves,
With Keys Two thouſand open 'um again.
And then by ſtealth they ſwallow and conſume
What rackt a hundred times they'll ne'er confeſs:
Damn'd ſlaves, on their enſlavers thus revenge
With Jokes and Laughter take; which makes me ſay,
Free Maſters only faithful Servants make.

Many Commonwealths have egregiouſly ſuffer'd by reaſon of their Servants. As well thoſe Hiſtorians teſtifie who have written the Rebellions of Servants againſt their Maſters: More eſpecially the City of the *Valſinenſes*, a City flouriſhing in Riches, famous for the excellency of her Laws and Government, afterwards a moſt miſerable Spectacle of the Inſolency of her Slaves. For when the ſtrict ſeverity of the Citizens over their Servants decreas'd, inſomuch that they ſometimes admitted them to their Councils; afterwards a few of them preſuming to take upon them the Order of Senators, they invaded the Commonwealth it ſelf; they commanded Wills to be made at their own pleaſures; they forbid the Publick Feaſts and Aſſemblies of the Freemen; Married their Maſters Daughters. Laſtly, they Ordain'd by Law, that all Adulteries committed by them with Widdows, all Fornications with Unmarried Women, ſhould be unpuniſh'd; and that no Virgin ſhould be married to a Free-man, whoſe Chaſtity ſome one of them had not Defil'd before. Thus a moſt Opulent City, once the Metropolis of *Caria*, through

through her too kind Indulgence to her Servants, ſunk into the Abyſs of Injuries and diſhoneſt Sufferings. For ſaith *Ariſtotle* in his Politick Orations, Omit ſevere Diſcipline among Servants, and they ſtreight practiſe Treachery againſt their Maſters. So did the *Helots* againſt the *Lacedemonians*, and thoſe of *Præneſte* againſt the *Theſſalians*.

CHAP. LXVIII.

Of Regal Oeconomy, or Court-Diſcipline.

WE have now a fit opportunity to treat of Regal or Court *Oeconomy*. And to ſay truth, the Court is nothing elſe but a Colledge of Gyants, that is, of noble and ſplendid Knaves, a Theater of a Wicked Life-guard, a School of moſt corrupt Manners, where Pride, Arrogancy, Haughtineſs, Extortion, Luſt, Luxury, Envy, Gluttony, Violence, Impiety, Malice, Treachery, Deceit, Cruelty, and whatſoever other corrupt Cuſtoms and Vices rule and bear ſway; where Adulteries, Rapes, and Fornication are the ſports of Princes and great Perſons, where oftentimes the Mothers of Kings and Princes are Bawds to their own Sons, where the Storms and Tempeſts of Vice cauſe an unſpeakable Shipwrack of all Vertue, where every Good Man is oppreſs'd, the worſt of Men are advanc'd, where the Downright are laugh'd to ſcorn, the Juſt are Perſecuted, the bold and Arrogant are Promoted. There only Flatterers, Whiſperers, Detractors, Talkbearers, Calumniators, Sycophants, Lyars, Supplanters, Inventers of Evil, ſowers of Diſcord proſper, and the worſt of Crimes are openly Profeſſed. Their Lives and Converſations are the moſt diſhoneſt of all Mens, and

and whatſoever Hainous is to be obſerv'd in the ſingle Natures of the worſt of Monſters, all ſeems as it were to be amaſs'd together in the Rout attending a Court. There is to be ſeen the fierceneſs of the Lyon, the cruelty of the Tygre, the rudeneſs of the Bear, the raſhneſs of the Bore, the pride of the Horſe, the greedineſs of the Wolf, the craft of the Fox, the unconſtancy of the Camelion, the various colours of the Leopard, the currifhneſs of the Dog, the timorouſneſs of the Hare, the petulancy of the Goat, the naſtineſs of Swine, the deſperateneſs of the Elephant, the revenge of the Camel, the ſtupidneſs of the Aſs, the ſcurrility of the Ape. There Inhabit the raging *Centaures*, the pernicious *Chimera's*, the mad Satyrs, the filthy Harpies, the wicked Syrens, the horrid Struthiocamels, the devouring Gryphons, the rapacious Dragons, and whatſoever fatal Monſters and deſtructive Prodigies at which Nature is Affrighted; where every particular Vertue finds a Tyrant and a Hangman. In fine, a man muſt fit himſelf for all Wickedneſs, Malice, and Impiety, or not come near a Court.

It is not lawful unleſs far from Court
Unpuniſh'd to be good. ——

The provok'd Power of a Potent Courtier, is like a Comet, the Fore-runner of many Miſchiefs, and a moſt Contagious Peſtilence where it fixes; leaving behind moſt uncurable Effects of its Venome, like the biting of mad Dogs. The Court is generally accompanied with ſcarcity, the price of things being enhanſed, where Men think to gain by the Conſluence of People: it is accompanied by the exceſs of Luxury in, Dyet with new-fangled Diſhes, driving out the cuſtomary Dyet of the Country. It is attended with the height of Pride, which when Men and Women

ſtrive to imitate, and ſeek in change of Faſhions to out-vye one another, they conſume and waſte their Patrimony in Apparel. Now when a Court departs out of any City or Town, what a filthy Tail it leaves behind! Here Men find their Wives Adulterated, there their Daughters carried away for Whores, their Servants corrupted and abus'd: What follows? great Complaints, and the face of the whole City is become as it were the Face and Countenance of a Whore. I know a Famous City of *France* by theſe means ſo corrupted, that there was hardly a Chaſt Matron or a Virgin left; ſo that it was counted a great Honour to be a Count's Whore: and the old Women were generally Bawds to the younger; and ſo ſhameleſs they became at length, that Modeſty was quite Exil'd; ſo that Men never took notice of their Wives playing the Whores, ſo that, as *Abraham* ſays, *It were well with them for their ſakes.*

CHAP. LXIX.

Of Noble Courtiers.

THE Inhabitants of a Court are two-fold. The chief are the Peers and Nobles, thoſe Huffing *Thraſo's*, who are mad with Pride, Luxury, and Pomp; clad in Purple and Silk, with their Plumes of Feathers, and Garments lac'd with Gold and Vanity.

Whom Whoring pleaſes and affected Gouts,
Looſe Hair, and ſtrange new Names for gaudy Clouts.

For upon Whores they waſte all the ſtrength and heat of their Youth; nor is their Gluttony leſs active and ingenious

ingenious; or their Palates leſs ingenious; and it is no ſmall part of Honour which they look for, to be ſplendidly Invited, nobly Entertain'd, and glorioufly Treated. And among them there are that count it no diſhonour to be ſo prodigal at one Meal, as to be forc'd to be beholding to other mens Tables for a quarter of a Year after. To theſe great Entertainment-mongers reſort your Fidlers of all ſorts, *Mimick* Paraſites, Players, Whores, Bawds, and Dancing-maſters, Huntſmen, Faulkners, and ſuch kind of Prodigies of Men, Dogs, Horſes, Grey-hounds, Hawks, Apes, Parrots, muſt be kept; and for the greater ſtate of the buſineſs, Bears, Lyons, Leopards and Tygers. Their common diſcourſe is meer trifling Tittle-tattle, Detracting, Accuſing, Giggling, Lying, and Bragging. Some are always twatling of their Dogs, of their Hunting, what cloſe Woods they met with, how many faults their Dogs made, how they recover'd it, and what other caſualties happen'd in the Chaſe. Others are always prating of their Horſes, and what Races were lately run; of the Wars, and what valiant Acts they themſelves perform'd there. If any one has a mind to croſs the other, he begins a Diſcourſe quite contrary, to put the other out, though generally his Narratives prove as idle as the former; which another not brooking, undertakes to contradict him, and jeer him out of the Pit; which many times turns to Wrath and Anger, ſo that the Feaſt proves at length a Banquet of the *Lapithæ*, which ſeldom ended but in the drawing of Blood, as if the end of their Invitations had been according to the Diſtick:

Cheriſh your Bodies with your choice of Fare,
And then Pot-valiant for the Fight prepare.

Now the chiefeſt Leſſon which they learn, is to obſerve

ſerve the Princes times and ſeaſons, for fear of Acting irregularly; wherein they do not adviſe either with Stars, Heaven, or Ephemerides, but conſult the ſeveral Opportunities of the Princes Drinking, Eating, Banqueting, Hunting, Riſing, and going to Bed; laying hold on his freedom of Humour, at which time Mirth yields a more eaſie Audience to diſcourſe, and then beginning to tickle the Ears with ſome pleaſing ſtory, they proceed by degrees to the ſum of their Requeſt. Obſerving the Counſel of *Ariſtotle* to *Caliſthenes*, That to a Prince a Man ſhould either diſcourſe very wittily and pleaſantly, or elſe be very ſilent; by ſilence either to keep himſelf ſecure, or by pleaſing Diſcourſe to render himſelf more acceptable. Wherefore if the Prince ſeem to be pleas'd with any one of 'um, to ſhew any liking of what they have ſpoken or done, if he truſt him with any thing, or be pleas'd to Diſcourſe in private with any one, Then ſhall ſuch a one be Magnifi'd in the Eyes of Men, he ſhall preſume to do any thing, he ſhall revile all Men, laugh at all Men, ſlight all Men, talk ill of 'um privately, rebuke 'um publickly; he ſhall ſpeak great things, and all people ſhall fear him; he ſhall ſpurn at his Inferiours, contemn his Equals, diſdain his Superiours, altogether puft up, and ſeeking to enlarge his Power.

Freedom of doing ill is vertue thought,
And high command———

Whoever is not pleas'd, and applauds him not when he has done evil, is therefore guilty, for he ſhall be thought either to envy his Good Fortune, or not give him his due Honour. Nor are they only troubleſome to their Equals and Inferiours, but alſo moſt peſtilent to their Princes themſelves, whom under pretence of ſeverity, prudence, and giving wholſome Counſel, they perni-

ciouſly

ciouſly Flatter, and cauſe to commit moſt horrid Crimes; as in *Lucan*, *Curio* inſtigates *Cæſar*.

What remiſs Power with-holds thy Potent Arms?
Is it miſtruſt of us thy Courage charms?
While in my breathing Veins warm Blood doth flow,
And brawny Arms the Maſſie Pile can throw,
Cæſar *ſhall never brook the* Senates *Reign,*
Nor the Degenerate Gown———

Such Inſtigators had *Alexander* the Great, who being hot-headed enough of himſelf, when he was in his maddeſt humours, ſtirr'd him up the more to Wars and Miſchief: ſuch Adviſers were the Counſellors of *Rehoboam* the Son of *Solomon*, and ſuch and too many do the preſent Courts of our Princes abound with, who yielding and ſoothing 'um up in their Pleaſures, obey and humour 'um to bring about their wicked Deſigns; and with ſuch cunning they perſwade or diſſwade, that thereby with greater force they work 'um to their Ends; and where they would have things done, urging ſlender and impotent Reaſons againſt the doing of it, that by ſeeming to be convinc'd, they may the better confirm the Error of the Prince: So deceiving, that they cannot be found out, but rather receive a reward for their Perfidie. Such Counſellors *Francis* the King of *France* at this time makes uſe of; ſo prone to take all Evil Counſel, that while they perſwade him to act all ſorts of Perfidie and Rigour againſt *Cæſar*, are notwithſtanding accounted Faithful and Loyal Subjects. Thus far of Court-Nobility.

CHAP. LXX.

Of the Vulgar ſort of Courtiers.

THere are the common ſort of Court-Attendants, a very wicked Generation, who live in a perpetual Slavery, viſiting Noblemens Houſes, and paraſitically hanging on upon other mens Tables:

And as their chiefeſt Good they daily ſeek
The Trenchers of another man to lick.

Therefore they are ſubmiſſive to every body, flatter every one, ſtudying to become all things to all, counterfeiting more ſhapes than *Proteus*, whereby to gain the favour of a Lord: To which purpoſe they mainly ſtudy to remember Diſcourſes at Table, that they may not want matter for Report; with great craft they inquire into the ſecreſies of ſuch as are at odds, which they diſcover ſometimes to their Friends, ſometimes to their Enemies, ſo to render themſelves acceptable to both, to both Treacherous; ſo much the fitter for Treaſon, as pretending a great deal of ſimplicity and harmleſneſs. For though there be no Crime ſo wicked as Treachery, yet for the obtaining of Riches and Preferment, there is no way more ready nor more compendious, nothing more pleaſing and grateful to Princes.

They ſtrive the Secrets of a Houſe to know,
To keep the Maſter under ———

And if at any time any perſon make 'um private to any

any Treaſon, then they are brave Fellows, and hold up their heads above meaſure.

Dear ſhall he be to Verres *in whoſe power*
The Life of Verres *lies.*

Thereby familiarity and kindred is Contracted, in confidence whereof they aſpire to great things. Firſt therefore ſome greatly labour to be liſted in the number of Noblemens Servants, though they ſerve 'um without Sallary: For they doubt not to get the favour of the Great Ones, having now fair opportunities of Flattery, and to inſinuate themſelves with all manner of obſequiouſneſs and ſmall gifts: what duties others out of Lazineſs, Fear, or Covetouſneſs omit, they greedily undertake; they watch day and night, run, ride, poſt to and fro with Meſſages, undertake and ſuffer any toyl.

Daring to Act, nor fearing to endure
The Puniſhments provided for the Poor.

Till by this means they become Secretaries, Treaſurers, or other very great Miniſters of State. And now having paſs'd the Straits and Difficulties of Labour, double diligence and fawning obſequiouſneſs are quite laid aſide, nor regarded by them in others, there being now nothing in eſteem but Money. Their new Honours have chang'd their Manners; they forget what they were, contemn their Beginnings, they covet what is to come, and wholly devoted to Avarice, bend all their endeavours and ſtudies in the purſuit of Gain and Riches; ſparing in the performance of Promiſes, yet full of Words; Flattering, yet at the ſame time Treacherous; dark in their Sentences, and like Oracles hard to be underſtood: whatever they ſee, what-

ever they hear, they conſtrue to the worſt ſenſe: they truſt only themſelves, love only themſelves, are wiſe only to themſelves; they truſt in no mans faith or friendſhip, they care for no Society, but for the love of Gain; their own profit they prefer above all things; their Friends, their Gueſts, their Companions, their Kindred, they Deſpiſe 'um all, and look upon 'um as barren Trees, if there be nothing to be got by 'um; and their former Companions and great Chronies, if they meet 'um in their Diſh, they will take no more notice of 'um than if they had never ſeen 'um. If any one requires their Friendſhip or Aſſiſtance, they feed 'um with Words and Promiſes, promiſing Ten times more than they will perform; and perchance if there be no feeling in the Caſe, they will not only not help him, but ruine his Cauſe: all Kindneſs and Courteſie is vendible; they deſpiſe all Vertue, clouding the Praiſes of others with Ambiguous Sayings, and Feigned Detractions behind their backs; they themſelves ſpeak in the praiſe of no man without a Reſerve, as the Orator ſaid of *Julius*, *That he was fortunate indeed, that he was a ſtout man, and had done many valiant Acts; but how he could evade being accounted guilty of Bribes, I ſhould admire, but that I know the force of Elocution.* And as another ſays,

Happy in Children Proteus, *and a Wife,*
And hating Phocas *crimes, that ſtain'd his Life,*
A man not to be match't.———

After Gifts they are as greedy as Vultures, every where hunting after their Prey, which they ſnatch out of one anothers Chaps, as the Harpyes were ſaid to tear the meat out of the mouth of *Phinæus.* If any misfortune befall a Rival, they rejoyce; they compaſſionate no mans Calamity; they believe that they ought

to

to keep promiſe and faith with no body, but for their own pleaſure and advantage; never to acknowledge any kindneſs, judging all men equally unworthy of any favour or not fit to be taken notice of, or elſe to be recompenc'd with hatred and envy: rather when they hate, they counterfeit kindneſs, and diſſemble their Anger; unleſs the Prince or King, they give reverence or reſpect to no body, nor them neither but out of Fear, or for the hopes of Reward. At length growing grey in Fraud, Treachery, Labour and Toyl, and having by ſuch baſe and ſordid acts attain'd to high Honours and vaſt Riches, then they omit no breach of Law Divine or Humane, ſo that they may be able to leave their Sons Heirs of their Wealth, their Honour and Iniquities.

——With Serpents thus and Lizards ſought
In Fields remote, the Storks their young ones feed,
Who ſtreight the ſelf-ſame Prey their Mothers did,
Now taking Wing, by hunger prickt purſue.
The Birds of Jove *thus to their Off-ſpring true,*
In ſhady Woods hunt out the Goat and Hare,
And conſtant ſupper for their Young prepare:
But for themſelves now able to provide,
Their raging Hunger is not ſatisfi'd
Until they find the Prey they taſted firſt,
So ſoon as Life their tender ſhells had burſt.

And theſe are the Arts and Devices of the Common ſort of Courtiers, by means whereof many of mean and low condition riſe to the higheſt Preferments, Dignities, and Places of Profit, and the next places of Authority to Kings and Princes themſelves; in Riches equal to their Princes, with which they build ſtately and Magnificent Structures and Palaces, while the more Noble Courtiers indeed, waſte their Eſtates in Whoring,

Whoring, Gaming, Hunting, Horſe-races, Entertainments, Maſques, and Gorgeous Apparel; ſelling their Lordſhips, Caſtles, Poſſeſſions, Inheritances, to thoſe Upſtart Courtiers, who by their wicked Practices, and Contrivances are now mounted into the Rank of Nobility.

CHAP. LXXI.

Of Court-Ladies.

NEither are the Court-Ladies without their Vices. 'Tis very true, that we behold a great number of Women for Elegancy of Body, and exactneſs of Beauty to be admir'd, ſplendidly dreſt, and apparel'd in Purple and Silks, ſet out with Jewels; but it is not eaſie for all men to ſee what wicked Monſters are conceal'd under thoſe fair ſhapes: Wherefore *Lucian* moſt fitly compares 'um to *Ægyptian Temples*; for there you ſhall behold a Structure moſt beautiful without, both for the Materials and curiouſneſs of Work, but if you once look for the God within, you ſhall find there nothing but either an Ape, a Dog, a Goat, or a Cat. Even ſo it is with thoſe Court-Ladies and Virgins, who being bred up from their tender years in Dancing, Maſquing, ſoft idleneſs, and all manner of Luxury and Voluptuouſneſs, and having ſuck'd the worſt of education out of thoſe Books of Court-love, and fine Hiſtories of Luſt, Adulteries, Fornications, and Pandariſms, as alſo Comedies, Novels and wanton Songs, are thereby ſeaſon'd with all ſorts of evil Manners, becoming Light, Inſolent, Arrogant, Peeviſh, Impudent, Obſcene, Contentious, Contradictory, Obſtinate, Revengeful, Crafty, Petulant, Loquacious,

pus, Laſcivious, and Shameleſly and Obſcenely wanton. They have tongues to which ſilence is a Puniſhment, their Lips not to be wearied with tittle-tattle, generally the moſt idle, moſt impertinent, and troubleſome to the hearers. For what can we think they ſhould be able to talk for ſo many hours together, but Folly? for Example, how to ſhade the Hair, how to comb it, how to dye it, how to waſh their Faces, how to pleit their Peticoats, what Gate to obſerve in walking, riſing, or lying; what apparel becomes ſuch or ſuch beſt, who and who are to take or give place, how far to bow in ſaluting, to whom the honour of the Lip is due, to whom not; who are allowed to ride a Horſe-back, who in a Coach, and who in a Litter: Who ought to wear Jewels, Pendants, Necklaces, Bracelets, and who not; with a Thouſand other trifling enquiries into the Laws of *Semiramis*. Neither are there wanting many of the older ſort, who will tell ye how many Sweet-hearts they had, who ſent her Gifts, who were moſt Courtly in their Addreſſes. This Woman talks of him that ſhe Loves, that Woman can hardly forbear from ſpeaking evil of him that ſhe hates; and whatſoever they ſay, they think they are admired by the Company: ſometimes they ſtuff their Diſcourſe with unſeaſonable Scoffs and Impudent Lyes: neither do they want moſt deſperate Malice, and quarrelling one among another; backbiting and flattery there is nothing more frequent: their Eyes, their Looks, their Glances are full of Allurements; their Nods, their Geſtures, their Becknings full of Wantonneſs; they are full of Subtilty, and have ſtudied words to deceive their Servants, and get gifts of value from 'um. Let 'um have any Ring, Jewel or Bracelet about them, theſe Females will never lin till they have flatter'd it into their own Poſſeſſion; for which, they return Kiſſes, Embraces, and Amorous Diſcourſes, which are their publick

publick Ware, and the Nutriment of Court-love. It were a ſhame to diſcover what Crimes are committed in ſecret Bed chambers, as if Marriage had been Conſecrated only in Deriſion of Nature; and that the putting on their Cloaths, were ſufficient to cover all their Enormities. Such Virgins how faithful think ye will they prove afterwards to their Husbands! Oh what a grief are they to all good Women! continually hitting them in the Teeth with their Nobility, their Portion, their Beauty, their Foreign Matches; teazing their Husbands Ears with continual Clamours and Contumelies. They deſpiſe a frugal Table at home, and yet twit their Husbands with their Court-expences; and being us'd to Pomp and Extravagancies, they waſte their Husbands Wealth, ruine their Families, compell their Husbands to undertake wicked deſigns for gain ſake; to which end, they are forc'd to omit no Fraud, Treachery, Diſſimulation, and Hypocriſie whatſoever, to compaſs their ends. I will not ſpeak of their Foreign Amours, their private Adulteries, their conceal'd Lyings-in, and Baſtard Iſſue; which affection turning once into hatred, they then prepare for a poyſon or ſome other Miſchief. But the moſt familiar practices of Evil Women, (as St. *Jerome* Writes againſt *Jovinianus*) are Frauds, Treacheries, Witchcrafts, Enchantments, and Magick Tricks. So *Livia* kill'd her Husband, whom ſhe hated to Death. *Lucilia* alſo killed hers; the firſt mixing Henbane with her Jealouſie, the other drinking to him a Cup of Poyſon inſtead of a Love-potion. *So that it is ſafer,* (as *Eccleſiaſticus* ſaith) *to live with the Lyon and the Dragon, than with a bad Woman.* He that would Marry, let him have a care of taking ſuch a Courtier to Wife. If my Tongue hath been too free in Diſcourſe, yet I have ſaid what it was impoſſible for me not to have ſaid: But I will put my hand upon my mouth,

and

and ſpeak no more of 'um; and therefore let us depart the Court, and fall to the Conſideration of thoſe more uſeful parts of *Oeconomy*, Merchandizing, Agriculture, and Warfare.

CHAP. LXXII.

Of Merchandizing.

MErchandizing being the moſt ſubtle ſearcher after hidden gain, the Moſt Covetous Devourer of her detected Prey, is never happy in Enjoyment, but always moſt miſerably Tormented with the deſire of more. And yet it is not a little profitable to the Common-wealth, and uſefully conducing to Contracts of friendſhip between Foreign Princes, and not a little advantageous to private Life; and as ſome have thought abſolutely neceſſary. So that *Pliny* relates it to have been invented for the ſupport of Living. And therefore many famous and wiſe men have not diſdain'd to follow it. Of which number, as *Plutarch* teſtifies, were *Thales*, *Solon*, *Hyppocrates*. But whatſoever Arts and Sciences we follow, ſome we admit for Pleaſure, ſome we eſteem for the Exerciſe, ſome we follow for Vertue and Honeſties-ſake, ſome for their Truth and Juſtice we admire: but Arts, how gainful, how pleaſant, how neceſſary, how laborious ſoever, are not therefore to be preſently accounted Laudable and Honeſt. Thus the Trades of Merchandizing, Uſury, Money-changing, Bankers, are both neceſſary, profitable, and laborious; and yet they are accompted illiberal, ſordid, and baſe ways of getting, becauſe they are not Arts, but laborious Cheats that are bought and ſold; which is the Office and Trade not of a

clear

clear-ſpirited, well-meaning, ingenious, juſt, good man; but of a crafty, cloſe, deceitful knaviſh dealer. For all Merchants buy in one place, that they may ſell dearer in another, and he is accompted the wiſeſt that can gain moſt; among whom, Lying, Impoſing, Cheating and Perjury is moſt frequent; neither is there any way of attaining Profit which they think diſdainful. Nay, they affirm it to be Lawful to Cheat their Chapmen half their juſt price: neither is it to be doubted, but that ſeeing the whole courſe of their Lives is fitted to follow after Gain, and to ſeek Riches, that they are forc'd many times for Lucres-ſake to do many ugly and diſhoneſt Actions: For no men grow Rich without Deceit, as ſaith St. *Auſtin.*

——*And far beyond the value raiſes*
The Wares he ſtriveth to put off with praiſes.

And as another Poet hath it,

The Merchant only worthy Stygian-Lake,
Upholdeth Perjury for Lucres ſake.

One buyes, another ſells; one carries, another brings; this man is Creditor, another Debtor; one pays, another receives, another caſts up the Accompts; but all of 'um guilty of Perjury, Cheating and Deceit; hazarding Soul, Body, and Eſtate, in hopes of Gain: reſpecting neither Kindred, Friends, nor Allies, but only for profits ſake: and thus all of 'um all their Life-long run after Gain and Riches, as if Reſt and the Comforts of Living were no where elſe to be found.

The painful Merchant to the Indies *runs,*
And proudly thorough Fire, and Surges and ſhuns.

What

What cheats Merchants put upon the World, in Wool, Linnen, Silk, Cloth, Purple, Gems, Spices, Wax, Oyl, Wine, Corn, Horſes, and many other Creatures, and indeed in all ſorts of Commodities, there is no perſon who is ignorant: who ſees not, who feels not, that is not altogether ſtupid and inſenſible? But theſe are ſmall matters, there are far greater behind. Theſe are they who importing hurtful Commodities, which either for wantonneſs or rarity being coveted by Women, though they are of no uſe to humane Life, but only for the ſupport of Luxury, Pride, for Sport, Effeminacy and wanton Pleaſure, bring from the utmoſt ends of the Earth all Allurements to Wickedneſs. Kingdoms and whole Provinces every Year they empty of great Sums of Money; they corrupt Native Good Manners, by introducing Foreign Vices; and quite Aboliſhing wholſome Paternal Cuſtoms, always inquiſitive after new Inventions, fill the Land with moſt depraved Faſhions. Theſe are they who in Guilds and Companies, contrary to Right and Law, ſet up Monopolies, trying, endeavouring, ſearching out all ways and devices to rake to themſelves the Wealth of the People; by vertue of their large Stocks, out-buying others, preventing others, deterring others; by holding up, or enhauncing Prizes, they themſelves engroſſing all, which they retail again at their own Rates and Pleaſures: many times having borrow'd great Sums of Money, they break Faith and Promiſes, flye their Country, and ſeldom or never returning, undo their Creditors; who oft-times thereupon deſpair and Hang themſelves. Theſe are they who prying into the Secrets of Princes, the Councils of City-Senates, and laden with the News of their own Country, reveal all to the Enemy many times for conſiderable Rewards, lye in wait for the Princes Life; there being nothing which for love of Money they

will not enterprise, endeavour, do or suffer. All the whole mystery of their Calling consists in Lying, dark Sentences, Siftings, Shiftings, Treachery, Cheating and Deceipt. This was the reason that the *Carthaginians* provided distinct Residences for Merchants, because they should not live in Common with their Citizens. The way was open for them to the Market; but where their Ships rode, and to the more secret parts of their City, they allow'd them not so much as to cast an Eye. The *Grecians* did not receive 'um within their Cities; but that their Inhabitants might be free from the suspicion of danger, they always kept their Markets for Merchandise in the Suburbs. Most other Nations forbid the Access of Merchants, as being the great depravers of all Good Manners. The *Epidaurians*, as *Plutarch* Witnesses, when they saw their Citizens corrupted by Commercing with the *Illyrians*, fearing the Contagion growing from Strangers, and a change of Government with the change of Manners, elected every Year one grave and circumspect Person out of their whole City, whom they sent to Buy for the rest of the Citizens whatever Commodities of the *Illyrians* they stood in need of. *Plato* very much blames Merchandizing, as the chiefest corruption of Good Customs, and therefore would have it Ordain'd in a well-constituted Common-wealth, that the wanton Exuberancies of Foreign Countries should not be imported into such a one, and that no Citizen should be permitted to Travel under the Age of Forty Years; and that all Foreigners should be sent home, knowing that there was nothing which sooner caus'd the People to forget and hate the frugality of their Ancestors, and their old Country-Customs, than the Contagion of Novelty brought in by Strangers, which generally makes Cities most wicked, filling 'um full of all sorts of Fornications, Adulteries, Luxury and Lust. Such

are

are *Leidon* and *Antwerp*, at this time Cities of the greateſt Trade of any in theſe Parts. And *Ariſtotle* exhorts Magiſtrates to take all diligent care of keeping their Cities from being corrupted by the mixture of Foreigners. For though Merchants may be neceſſary, they ought not to be receiv'd into the number of Citizens, and therefore to be deteſted, becauſe they live altogether by Lying; and beſides that, diſturb the Markets, cauſe Tumults and private Diſcord. Therefore among many Common-wealths there was an ancient Law, That no Merchant ſhould be a Magiſtrate, or be admitted into the Senate or Council. Beyond all this, Merchandizing is palpably condemned by the Opinions of moſt Divines, and by the Canonical Decrees, (as St. *Gregory*, *Chryſoſtome*, *Auſtin*, *Caſſiodorus*, and *Leon* teſtifie) and by all true Chriſtians utterly forbid. For as St. *Chryſoſtome* ſaith, *A Merchant cannot pleaſe God*; *And therefore*, ſaith he, *let no Chriſtian be a Merchant*; *or if he will be ſo, let him be thrown out of the Church*. St. *Auſtin* alſo ſaith, *That it is impoſſible for Souldiers and Merchants truly to Repent.*

CHAP. LXXIII.

Of Paymaſters.

PAymaſters are a little better than Merchants; a Thieving Generation of Men, and moſt commonly of ſervile Diſpoſitions, Mercenary, and letting out themſelves for Hire; rude and ſloathful, but bold and impudent, knowing little but what concerns their own Trade, that is to ſay, Writing and Caſting Accompt: but their chief ſtudy is an ordinary method of Stealing, ſomewhat more ingenious than the Common

 road

road of Thieving. And therefore of all men living, they are the moſt given to Filching Wealth by their Fingers Ends, with which they tell Thouſands and Millions: which Fingers of theirs are ſo Birdlim'd, and ſtuck with ſo many infinite Hooks, that there is no Money, a thing ſo light, fugitive and ſlippery as an Eel or a Serpent, but if they touch it, it ſticks ſo cloſe to 'um, that it cannot be pull'd away. In this they are to be accounted leſs miſchievous, that they only prey upon the Treaſuries of Kings and Princes; and then, that what they ſteal from them, they liberally conſume in Whoring, Gaming, Banqueting, Building, Horſes, Dogs, and Plays. Or if they prove Older and Wiſer, yet the Sons they leave behind 'um are ſuch, that whatever their Fathers have heap'd together by Perjury, Rapine and Theft, they in a ſhort time ſcatter and laviſh away in Gluttony and Riot, Whores, Hounds, Horſes, fine Cloathes, and whatſoever Pleaſures elſe their Luxury prompts 'um to. Nor is this all, for theſe Pay-maſters take Uſe-money, delaying Payment in hope of Bribes, buying Debentures, holding in with the Captains, counterfeiting Original Bonds, opening Letters and ſealing 'um again, waſhing and counterfeiting Money, and therefore very familiar with Alchymiſts, many of 'um Alchymiſts themſelves; or if they want Wit, great favourers at leaſt of the Art. Now whereas *Cicero* is of Opinion, That Merchandizing, if a man drive a great and plentiful Trade, Importing many Commodities, and thoſe not idle and unprofitable, is not much to be diſcommended; and that Merchants and Pay-maſters were to be commended, if knowing when they had enough, they would then retire into the Country to Husband and Till their Lands; therefore let us now conſider what may be thought of Agriculture.

CHAP.

CHAP. LXXIV.

Of Agriculture.

AGriculture, to which feeding of Cattle, Fiſhing and Hunting is to be annexed, was ſo highly honour'd among the Ancients, that it was no ſhame for many *Roman* Emperours, and moſt Potent Kings and Princes to Till their own Lands, to Sow, Graft, and Plant: This courſe of Life did *Diocleſian* follow, having quitted his Empire; and *Attalus* forſaking his Kingly Throne. *Cyrus* alſo, that great Monarch of the *Perſians*, was wont to glory very much, that when his Friends came to ſee him, he was able to ſhew 'um a Garden of his own Planting. *Seneca* alſo Planted Plane-Trees, digg'd Fiſh-ponds with his own hands, and made his own Water-works, and delighted to be no where more willingly than in the Fields. Hence the Sirnames of thoſe moſt noble Families of the *Fabii*, the *Lentuli*, the *Cicero*'s and *Piſo*'s, from the Multitude of that ſort of Grain.

CHAP. LXXV.

Of Paſturage.

BY the ſame Reaſon, from the feeding of Cattle came the Families of the *Bubulci*, *Statilii*, *Tauri*, *Pomponii*, *Vituli*, *Vitelli*, *Porcii*, *Cato*'s, *Annii*, and *Capræ*. *Diocleſian* was rais'd from a Shepherd to be an Emperour. *Spartacus*, that Terror to the *Roman* Pow-

er, was a Shepherd. *Paris* and *Anchiſes* the Father of *Æneas* were Shepherds: ſo was the fair *Endymion*, ſo much beloved of the *Moon*; together with *Polyphemus* and the Hundred-eyed *Argos*. Among the Gods, *Apollo* himſelf fed the Herds of *Admetus* King of *Theſſaly*. And *Mercury*, inventor of the Oaten-Pipe, was the Prince of Shepherds; as alſo his Son *Daphnis*. *Pan* was the God of the Shepherds; and *Proteus* was both a Shepherd and a God: and that we may not forget ſome of the *Hebrew* Patriarchs, Judges and Kings, the greateſt men among them, and moſt belov'd of God, were Shepherds. So was *Abel* the Juſt, *Abraham* the Father of many Nations, *Jacob* Father of the choſen People; alſo *Moſes* their Law-giver, a Prophet very familiar with God; and *David* their King, a man after God's own heart. Among the Ancient *Grecians* every moſt Illuſtrious man was a Shepherd; whence ſome were call'd *Polyarne*, ſome *Polymele*, ſome *Polybute*, from the numerous Herds and Flocks of Lambs, Sheep, and Oxen which they poſſeſt. Thus that *Italy* was ſo nam'd from *Vitulus* a Calf, which the Ancient *Greeks* call *Italus*, as all men of reading well know. So both the *Boſphori*, the *Cimmerian*, and the *Thracian*, the *Ægean-Sea*, the Ships *Argos* and *Hippion*, were ſo call'd from the Paſſage of Bulls, from Goats and Horſes. And *Numidia*, a Province of *Africa* hath its Name from the abundance of *Paſturage* therein. The firſt Courſe of Life that men led after the Fall of *Adam*, was the Graziers and Shepherds Life. For Paſturage, beſides that it affords us all ſorts of fleſh for Food, it produces Milk, Cheeſe and Butter, as alſo Wool, Skins and Hides, moſt uſeful and neceſſary for our humane Subſiſtance and Being: None of which man had the liberty of uſing till after, whereas man before was fed with the ſpontaneous Herbs that grew in Paradiſe.

CHAP.

CHAP. LXXVI.

Of Fiſhing.

TO theſe we may joyn *Fiſhing* and *Hunting*. The Art of Fiſhing was ſo highly eſteemed and ſet by among the *Romans*, that they were wont to ſtock the *Italian*-Sea, and as it were to ſow it as men do Grain, with ſtrange Fiſh, and unknown to thoſe Coaſts: brought thither in Ships from far diſtant parts of the Ocean; beſides that they were at great Expences, and vaſt Coſts to make Fiſh-ponds, and Store-ponds for all the choice ſorts of Fiſh; from whence many *Roman* Princes have deriv'd their Sur-names, as the *Licinii*, *Murenæ*, *Serii*, *Oratæ*; which made *Cicero* to call *Lucius*, *Philip*, and *Hortenſius* Fiſhmongers, from the great delight they took in Fiſh-ponds. We read, that *Octavianus Auguſtus* was wont to Angle with a Rod: and *Suetonius* writes, That *Nero* Fiſh'd with a Net wrought with Purple and Scarlet Silk. Ways of Fiſhing there are but few: for what Fiſh there are, are taken either with a Hook, Nets, Wheels, Nooſes, Jack-ſpears, and Darts. But Fiſhing deſerves the leſs praiſe, for that Fiſh are of hard and bad Digeſtion, neither grateful to the Stomach, nor were they ever accepted in Sacrifices.

CHAP. LXXVII.

Of Hunting and Fowling.

AS Fiſh are taken, ſo are Birds and Fowl, ſaving that there is a greater ſtrength and exerciſe of the Body requir'd in Fowling and Hunting, than in Fiſhing; and a more induſtrious ſearch after the Game. Beſides ſeveral ſorts of Nets, there are many ſorts of Pitfalls, Traps, and Springes; nor muſt we omit the great uſe of Birdlime, Hawks, Hounds, and Grey-hounds. A moſt deteſtable Recreation, a vain Exerciſe, and unproſperous and unhappy ſport, with ſo much labour and watching Night and Day to rage and make War againſt the poor Beaſts: A paſtime cruel, and totally Tragical, chiefly delighting in Blood and Death. And therefore from the beginning it was accounted the chief Exerciſe of the worſt of Men, and greateſt Sinners. For *Cain*, *Lamech*, *Nimrod*, *Iſhmael*, *Eſau*, are reported in Scripture to be mighty Hunters: Nor do we read of any one in the New Teſtament that was given to Hunting; Nor of any Nations that were greatly addicted to the Sport, unleſs the *Iſhmaelites*, *Idumeans*, and other People that did not know God. Hunting was the firſt Original of Tyranny, which cannot find a fitter Author, than ſuch a one, as by continually ſporting himſelf in Blood and Murther, has learn'd to deſpiſe God and Nature. The *Perſian* Kings however eſteem'd it, as an imitation of Warlike Exerciſes: For Hunting hath in it ſelf ſomething fierce and cruel, while the poor Beaſt overcome at length by the Dogs, becomes a Spectacle of Delight, in having its

its Blood ſhed, and Bowels torn out; at which the Barbarous Hunter laughs, while the Foe-Beaſt routed with an Army of Dogs, or entangled in a Toyl, is carried home by the Triumphant Huntſman, with a great Troop at his heels; where the fatal Prey is cut up in bloody terms of Art, and proper words of Buttchery, other than which it is not lawful to uſe. A ſtrange madneſs of ſuch kind of Men, a moſt renowned Warfare, where they themſelves caſting off their Humanity become Beaſts, and by a ſtrange perverting of their Manners, like *Acteon*, are chang'd into Irrational Creatures. Some of theſe Hunters grow to ſuch a height of Madneſs, that they become Enemies to Nature, as the Fables relate of *Dardames*. Now the Inventors of this Fatal Exerciſe are ſaid to be the *Thebans*, a Nation infamous for Fraud, Theft, and Perjury, and no leſs to be deteſted for Perjury and Inceſt; from whence the practice thereof was tranſmitted to the *Phrygians*, a Nation equally Abominable, Fooliſh, and Vain, which therefore the *Athenians* and *Lacedemonians* had in great contempt. Afterwards when the *Athenians* had repealed their Law againſt Hunting, and that the Exerciſe was admitted publickly among 'um, then was the City of *Athens* firſt Taken; which makes me wonder to find Hunting commended by *Plato* Prince of the *Academicks*. Unleſs the Event, honeſty of the Invention, or Neceſſity ſhould be occaſions of its Commendations. Thus *Meleager* ſlew the *Caledonian* Boar, not for his own pleaſure, but to free his Country from a common Miſchief. So *Romulus* hunted Deer not for pleaſures-ſake, but to get Food.

There is another ſort of Hunting, which is call'd Fowling; not ſo Cruel, but no leſs Vain. *Ulyſſes* is reported to be the firſt Inventor thereof, who after the taking of *Troy* was the firſt that brought into *Greece* Birds of Prey manur'd for Game, to comfort with

new Recreations those that had lost their Parents and Acquaintance in the *Trojan War*. And yet he commanded his Son not to make any use thereof. True it is, that these Exercises, so mean and servile in themselves, are come to be so far esteem'd, that now the chief Nobility and Gentry, forsaking all other Liberal and Noble Studies, they are become their chief Learning, and no mean helps to Preferment. Now adays the whole Life of Kings and Princes, nay, which is a greater Grief, the very Religion of Bishops, Abbots, and chief Doctors and Overseers of the Church, is all consum'd in Hunting; wherein they chiefly experience their Ingenuities, and shew their Virtues.

Among the slothful Herds he longs to try
A foming Boar, or from the Mountains high
A Lyon make his fell descent———

And they who ought to be Examples of Patience, are the only Active Persons in seeking to Hunt and Prey upon what they are able to overcome; and those Beasts which by Nature are free, and by Law belong to those that can possess 'um, the Tyranny of the Great Ones hath by rash Edicts Usurp'd to themselves. Husbandmen are driven from their Tillage, their Farms are taken from them, their Meadows likewise; Downs and Woods are shut up from the Shepherds, for shelter for Wild Beasts, for the Butcherly delight of the Nobility, for whom it is only Lawful to be possess'd thereof; of which, if a Husbandman or a Countryman do but only taste, he presently becomes guilty of Petty Treason, and together with the Beasts is made a Prey to the Hunter. Let us search the Scripture; certainly, neither in the Sacred Scripture, nor in any other Moral History, shall we read of any Holy, any Wise man, or Philosopher, that was addicted to Hunting;

ing; but many Shepherds, and ſome Fiſhers. St. *Auſtin* affirms it to be an Exerciſe of all moſt Wicked; and the Sacred *Elibitan* and *Aurelian* Councils utterly condemn'd it; and in the Sacred Cannons Hunters are not only forbid Promotion to Holy Orders, but the Degree of Chief Prieſt is thereby taken from him that has attain'd it. And therefore no man can deny Hunting to be an ungodly Exerciſe, which is ſo Exploded and Condemn'd in the Opinion of all Wiſe and Holy Men. Anciently alſo, when men did live in Innocency, there was no Creature that fled from 'um, there were none on the other ſide that Offended them, or were hurtful to 'um, but they had an abſolute Obedience over all. Examples whereof are in Latter Times apparent among thoſe that led Holy and Religious Lives. Thus *Daniel* Liv'd among the Lions; nor was St. *Paul* in any Danger of the Viper. A Crow fed *Elijah* the Prophet, *Paul* and *Antony* the *Hermites*, and a Heart nouriſh'd St. *Ægidius*. *Helenus* the Abbot commanded a wild Aſs, and the Beaſt obey'd, and carried his Burden: he commanded a Crocodile, and the Crocodile carried him over a River. Many *Anchorites* liv'd in the Deſarts, and frequented the Dens of Wild Beaſts, fearing neither Lyons, Bears, nor Serpents. But with Sin, entred alſo the miſchief, dread, and fear of the Creatures, and upon that occaſion was the exerciſe of Hunting found out. For as St. *Auſtin* obſerves upon the 3*d* of *Geneſis*, No Animals were in their firſt Production Venomous, Terrible, or Miſchievous to Mankind; but after Sin they became ſo, for the Puniſhment of Mans Tranſgreſſion. Therefore ſaith God to the Serpent, *I will put Enmity between thee and the Woman, and between her ſeed and thy ſeed*: Out of which Sentence aroſe the Warfare of Hunting, and the Antipathy of Men with Beaſts.

CHAP.

CHAP. LXXVIII.

More of Agriculture.

BUT let us return. Of the Exerciſes of Husbandry, Paſturage, Hunting, and Fowling, *Hiero*, *Philometer*, *Attalus*, and *Archelaus*, all Kings, have ſeverally written. *Zenophon* and *Mago* great Captains have done the like, together with *Oppian* the Poet. And beſides them, *Cato*, *Varro*, *Pliny*, *Columella*, *Virgil*, *Creſcentius*, *Palladius*, and many others of later times. *Cicero* believ'd there was nothing better, nothing more gainful, nothing more delightful, nothing more worthy the employment of a generous Spirit, than the occupations above-mention'd. Not a few plac'd the chief Good and Supream Happineſs in them: Therefore *Virgil* calls Husbandmen Fortunate, *Horace* Bleſſed. The Oracle of *Delphos* alſo pronounc'd one *Aglaus* a moſt happy man, who having a little Farm in *Arcadia*, never ſtir'd out of it; His Content keeping him free from the experience of Evil. But miſerable men that they are, while they ſo highly honour Agriculture, little do they conſider, that it was the effect of Sin, and the Curſe of the moſt High God. For chaſing *Adam* out of Paradiſe, he ſent him to till the Earth, ſaying, *Curſed be the Earth for thy ſake; in ſorrow ſhalt thou eat of it all the days of thy Life. Thorns alſo and Thiſtles ſhall it bring forth to thee, and thou ſhalt eat the Herb of the field. In the ſweat of thy face ſhalt thou eat bread, till thou return to the Earth, for out of it thou waſt taken.* Nor are there any perſons that feel the ſadneſs of this ſaying more than Husbandmen and Countrymen; who after they have Plough'd, Sow'd, Harrow'd,

Harrow'd, Weeded, Mowed, Reap'd, Graz'd, Shear'd, Hunted, Fish'd; here one loses his Father for Grief, to see his Labours all on a suddain come to nothing, and wasted with Hail and Tempests: Another Man's Sheep dye, another Man's Oxen, or else they are driven away by the Souldiers: Beasts of Prey devour his Lambs, and destroy his Fish, the Wife laments at home, his Children cry, Famine follows; and after all, with uncertain hope of benefit, he is forc'd to return to his hard Labour. Before the Fall there was no need of Artificial Tillage, no want of Grazing, Hunting, or Fowling, for the Earth was to have produc'd all things of its own accord, always flourishing with all sorts of Fruits, fragrant Smells, constant Summer, and verdant Meadows. Nor had the Earth brought forth any thing noxious, no Herb endu'd with poysonous Qualities, no venomous Toads, Vipers, or other Reptiles. And Man himself being then Lord of the whole Creation, having had the least occasion for the wild Beasts, had found none such, but all naturally Tame: had he but becken'd to the Beasts of Carriage, they had willingly submitted to his Burthens. Man then but new Born, had had the use and strength of all his Members and Limbs; not wanting Garments to hide his Nakedness, Houses for Shelter, nor Sawces to provoke his Appetite; and had prolong'd his happy days without the help of Physick, all things offering themselves spontaneously to satisfie his desires.

The Earth had been his Food, his Garments Air,
And for his Bed, the Fields their Flowers prepare.

But the mischief of Sin, and the necessity of Death, rendred all things incommodious to us: for now the Earth produces nothing without our Labour and our Sweat, but deadly and venomous, and as it were upbraiding

upbraiding us that we live; nor are the other Elements leſs kind to us: Many the Sea deſtroys with raging Tempeſts, and the horrid Monſters devour: the Air making War againſt us with Thunder, Lightning, and Storms; and with a crowd of Peſtilential Diſeaſes, the Heavens conſpire our Ruine. Nor are the Creatures only our Enemies: *For Man*, as the Proverb hath it, *is to himſelf a Wolf*. We are incompaſſed with innumerable Temptations of Unclean Spirits, whereby to draw us into the Dark Receptacles of Pain and Puniſhment, there to be Tormented in Eternal Fire. By all which it appears, that Agriculture with all its appurtenants of Fiſhing, Hunting, Fowling and Grazing, is a loſs of the greateſt happineſſes, the invention of Miſchief, and a trouble to Humane Life. Thoſe Exerciſes appurtenant to Agriculture being only incommodious means to reſtore the Barrenneſs of the Earth, to ſupply the want of Food, and defend us from the Rigor of cold, which puts us in mind of Death. And yet this Calamity and neceſſity of ours might in ſome meaſure deſerve commendation, could it have retain'd it ſelf within moderate bounds, and not ſhewn us ſo many devices to make ſtrange Plants, ſo many portentous Graftings and Metamorphoſes of Trees; How to make Horſes Copulate with Aſſes, Wolves with Dogs, and ſo to engender many wondrous Monſters contrary to Nature: And thoſe Creatures to whom Nature has given leave to range the Air, the Seas and Earth ſo freely, to Captivate and Confine in Aviaries, Cages, Warrens, Parks and Fiſh-ponds, and to fat 'um in Coops, having firſt put out their Eyes, and maim'd their Limbs; had it not alſo taught us ſo many varieties of Weaving, Dying, and dreſſing of Linnen, Woollen, Skins and Silk, which Nature only deſign'd for plain and homely Cloathing, but invented for the increaſe of Pride and Luxury. *Pliny* complaining of theſe inconveniences, gives

gives for inſtance the Seed of Hemp, which being but a little Seed, in a ſhort time produces a large Sail, that by the help of the Wind carries a Ship all over the World, occaſioning men, as if they had not Earth to periſh in, to periſh in the Sea likewiſe. I omit the many Laws, and Maxims, and Obſervations of Husbandmen, Shepherds, Fiſhers, Hunters and Fowlers, ſo ridiculous, and not only Fooliſh and ridiculous, but Superſtitious, and repugnant to the Law of God; How to prevent Storms, make their Seed Fruitful, kill Weeds, ſcare Wild Beaſts, ſtop the flight of Beaſts and Birds, the ſwimming of Fiſhes, to charm away all manner of Diſeaſes; of all which thoſe Wiſe Men before named have written very ſeriouſly, and with great cruelty.

CHAP. LXXIX.

Of the Art Military.

BUT now from Husbandmen, let us paſs to Soldiers choſen out of the Countrymen, and therefore more fit for Fight, as ſaith *Vegetius*: and whom *Cato* affirms to make the ſtrongeſt and hardieſt Souldiers: and we find in Scripture, That *Cain* the firſt Warrier or ſlayer of Men, was a Husbandman and a Hunter. Therefore the Art of War ought leaſt to be deſpis'd; which, as *Valerius* remembers, made the *Roman* Empire Miſtreſs of all *Italy*, and of many Cities and Kingdoms of great and Warlike Nations beſide; open'd the ſtreights of the *Pontick-Sea*, forc'd through the cloſe paſſages of the *Alps* and *Taurus*. And *Scipio Africanus* glories in *Ennius*, that by the ſlaughter and Blood of his Enemies, he open'd a way to Immortality.

ty. To whom *Cicero* aſſents, ſaying, that *Hercules* aſcended to Heaven by the ſame means. The *Lacedemonians* are ſaid to be the firſt that deliver'd Rules for teaching this Art; and therefore *Hannibal* having taken a reſolution to invade *Italy*, deſired a *Lacedemonian* General: Under the Power of *Lacedemon* many Kingdoms and Nations grew great; neglected by her, or neglecting her, from large Dominion they fell to nothing: for under the Leading of raſh Captains fell the Warlike *Numantia*, *Corinth*, the curious Proud *Thebes*, the Learned *Athens*, the Holy *Jeruſalem*, and at laſt the moſt Potent *Rome*. This Art, writ with much more Blood than the Laws of *Draco*, teaches ye how advantagiouſly and neatly to order a Battle, to Aſſail the Enemy, to uſe Stratagems, to move Vigorouſly forward, to Retreat, to maintain a Shock, to ſtrike to purpoſe, to avoid the ſtroaks, to handle nimbly all manner of Arms, to Purſue, when to leave Purſuing; when to Purſue far, when not too far; when to fall to the Spoil, to rally, make good Breaches, defend Forts and Towns. It teaches ye alſo how to prepare and Rig out great Navies, build Caſtles, fortifie Towns, place fit Garriſons; to Encamp, caſt Trenches, Mine, Countermine, make Engines, Aſſault Rampiers, provide Proviſion neceſſary for the Army, to place and avoid Ambuſhments, and the like; alſo to Beſiege Cities, plant Batteries, advance the Trenches, dig down the Walls, ſhake down the Towers, ſcale Walls, to burn and demoliſh Towns and Caſtles, to ſpoil temples, plunder Cities, depopulate Countries, aboliſh Laws, adulterate Matrons, vitiate Widows, raviſh Virgins; to Wound, take Priſoners, Captivate and Kill. So that the whole Art ſtudies nothing elſe but the ſubverſion of Mankind, transforming Men into Beaſts and Monſters. So that War is nothing but a general Homicide and Robbery by mutual Conſent. Neither are Soldiers

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other than ſtipendiary Thieves arm'd to the ſubverſion of the Common-wealth. Now the Events of War being always uncertain, and that Fortune, not Skill affords Victory; to what purpoſe ſerve all the Stratagems, Ambuſcades, and Rules of War? Yet the Divine *Plato* praiſes this Art, teaches it to his Scholars, and commands them to be enroll'd as ſoon as fit for Service: and the Famous *Cyrus* affirm'd, That War was as neceſſary as Agriculture: Nay, St. *Auſtin* and St. *Bernard*, Catholick Doctors of the Church, have approved thereof; neither do the Pontifical Decretals at all impugne it, though Chriſt and his Apoſtles teach quite another Doctrine. So that contrary to the Doctrine of Chriſt, it has obtain'd no ſmall Honour in the Church, by reaſon of the many Orders of Holy Souldiers, all whoſe Religion conſiſts in Blood, Slaughter, Rapine, and Pyracy, under pretence of defending and enlarging the *Chriſtian Faith*; as if the Intention of Chriſt had been to ſpread his Goſpel, not by Preaching, but by force of Arms; not by Confeſſion, and ſimpleneſs of Heart, but by Menaces, and high Threats of Ruine and Deſtruction, Strength of Arms, Slaughter and Maſſacres of Mankind. Nor is it enough for theſe Souldiers to bear their Arms againſt the *Turks*, *Saracens*, and *Pagans*, unleſs they fight alſo for Chriſtians againſt Chriſtians. War and Warfare have begot many Biſhops, and it is not ſeldom that they fight ſtiffly for the *Popedome*; which made the Holy Biſhop of *Camora* Affirm, That ſeldom any Pope aſcends the Chair without the Blood of the Saints; and it is call'd conſtancy of Martyrdome in thoſe that dye Fighting deſperately for the *Papal Seat*. Concerning the Art of War, *Zenophon*, *Zenocrates*, *Onozander*, *Cato Cenſorius*, *Cornelius Celſus*, *Iginius*, *Vegetius*, *Frontinus*, *Helianus*, *Modeſtus*, and many of the Ancients; among the Moderns, *Volturius*, *Nicholas* the *Florentine*, *James* Earl of *Porcia*,

Porcia, and ſome few others. Theſe are great Doctors in the Art, but Speculative, and therefore not ſo dangerous as the Practiſers. Now as to the Titles, Dignities, and Degrees of the Scholars, there are neither Batchelors, Maſters, nor Doctors; Neither are they, as they are vulgarly, to be call'd Emperors, Dukes, Earls, Marqueſſes, Knights, Captains, Centurions, Lieutenants, Enſigns, names begotten by Injury and Ambition; but Thieves, Houſe-breakers, Robbers, Murderers, Sacrilegious, Fencers, Adulterers, Panders, Whoremongers, Traitors, Gameſters, Blaſphemers, Parricides, Incendiaries, Pirates, and Tyrants. All which who ever would expreſs in one Word, let him call 'um Souldiers, that is to ſay, the moſt barbarous dregs of wicked Men, whom their own wicked Natures and Deſires carry headlong to all Villany: among whom the Name of Dignity and Liberty takes the freedom to commit all ſorts of Enormity and Cruelty, ſeeking all occaſions of Miſchief, looking upon Innocency to be a kind of likeneſs of Death, all of 'um being one body of their Father the Devil: Like the *Leviathan*, of whom thus ſpeaketh *Job*, They are a body Arm'd *with ſcales like ſtrong ſhields*, and which *is ſure Seal'd, One is ſet to another, that no wind can come between them. One is ſet to another; they ſtick together that they cannot be ſundred*, Job 41. *They aſſiſt one another, and are aſſembled together againſt the Lord, and againſt his Chriſt*, Pſal. 2. Neither are Purple, Chains of Gold, Garlands and Crowns the Enſigns of War, but wounded Breaſts, and Bodies deformed with Scars. An Exerciſe which is never perform'd but with the ruine and miſchief of many, the deſtruction of Good Manners, Laws and Piety; diametrically at Enmity with Chriſt, with Happineſs, with Peace, with Charity, with Innocency and Patience. The Rewards thereof are Glory got by the Effuſion of Humane Blood, Enlargement of Dominion, out of a greedy

greedy desire of Rule and Possession, obtain'd with the Damnation of many Souls. For seeing that Victory is the End whereat all War drives, no man can be a Conqueror, but he must be a Murtherer; neither can any one be overcome, but he must wickedly perish: Therefore the Death of Souldiers is the most desperate, Sin writing but a bad Epitaph upon their Graves. They that kill are wicked, though the War be just; For Souldiers consider not the justness of the War, but what Plunder and Booty they shall get from those that they kill. If there are any that are justly slain, yet they that claim Honour by doing the Fact, make themselves but a kind of Butchers, or Hangmen, who while the Laws are so strict against Thieves, Incendiaries, Robbers, Homicides and Murtherers, yet presume under the Title and Pretence of being Warriours, to be accounted Noble and Virtuous.

CHAP. LXXX.

Of Nobility.

THus we find the Original of Nobility to spring from War, a Dignity obtain'd by Butchery, out of the blood and slaughter of the Enemy, and adorn'd with Ensigns of Publick Honour. This was the reason of so many sorts of Crowns among the *Romans*, Civil, Mural, Obsidional, Naval; so many Military largesses of Bracelets, Spears, Trappings, Chains, Rings, Statues, and Images; from whence the Pedigrees of Nobility took their first rise. Among the *Carthaginians* they had so many Rings given 'um as they had been present in Fights: the *Iberians* rais'd about the Sepulchre of the Dead so many Obelisques

as he had ſlain Enemies. Among the *Scythians*, at their Publick Feſtivals, it was Lawful for none to receive the Cup that was openly carried about, but they who had ſlain an Adverſary. Among the *Macedonians* there was a Law, That he that had not ſlain an Enemy, ſhould be girt with a Headſtall or *Capiſtrum*, in deriſion of his Cowardiſe. Among the *Germans*, no man was to marry a Wife, till he had brought the Head of a ſlain Enemy before the King. And many times the Indignity which many Perſons have thought has been put upon 'um in not being rewarded according to the Services which they preſum'd themſelves to have done in War, had urg'd 'um to take up Arms againſt their Country: Examples whereof we find in *Coriolanus*, the *Gracchi*, *Sylla*, *Marius*, *Sertorius*, *Catalin* and *Cæſar*. Therefore if we do but Examine the Foundations and firſt Beginnings of Nobility, we ſhall find it acquir'd by Perfidiouſneſs and Cruelty; if the growth thereof, we ſhall find it increaſed by Mercenary War and Robbery. If we look into the Original of Kingdoms and Empires, we ſhall meet with moſt Impious Murthers of Parents and Brothers, Tragical Matches, Fathers expell'd from their Kingdoms by their Sons: and therefore let us view a little the Infancy of Nobility, and we ſhall find it to be nothing but a ſturdy Power, and robuſtious Dignity, a Happineſs got by Wickedneſs, and the Inheritance of the worſt of Children: And that this is apparent, is evident out of Scripture, and no leſs manifeſt out of the Ancient and Modern Hiſtories of the *Gentiles*. For no ſooner had *Adam* at the firſt Creation of the World begot his Firſt-born *Cain* the Husbandman, and his other Son *Abel* the Shepherd, but there began a diſtinction of Power: *Abel* ſeem'd to reſemble the Commonalty, *Cain* the Nobility, who being according to the Fleſh proud and cruel, and a Perſecutor of him that was according to

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the Spirit meek and gentle, ſlew his Brother. But the Commonalty was again reſtor'd in the Birth of *Seth*, the third Son of *Adam*; ſo that *Cain* was the firſt Author of Parricide and Nobility together; who contemning the Laws of God and Nature, yet truſting in his own ſtrength, and Uſurping Dominion to himſelf, he built Cities, inſtituted Empire, and by Law began to curb Men Created free by God, the Sons alſo of the Holy Generation; and to bring them into ſervitude and ſubjection, till they themſelves contemning the Command of God, all Fleſh ſoon growing Corrupt, by promiſcuous Copulation begat Giants, which the Scripture ſeems to Interpret, Men powerful in their Time, and famous for their Deeds. And this is the moſt apt and real definition of Nobility; for theſe were they that firſt oppreſs'd the Weak, advancing themſelves by Robbery and Spoil, and glorying in their great Riches ſpread the greatneſs of their Fame by calling Regions, Rivers, Mountains, Cities, and Seas by their own Names; of whom *Cain* the firſt Parent, by nature Wicked, enviouſly and inwardly malicious of God, incorrigible, a treacherous diſſembler of his Anger, ſlew his own Brother, adding Blaſphemy to Parricide. And thus we ſee the Primitive and moſt Ancient Ornaments, the chief Vertues and Embelliſhments which continue to this very day, whoſe firſt Author was the Father of the Giants whom God deſtroyed in the Deluge, preſerving only *Noah* a Juſt Man, of the Generation of *Seth*. This *Noah* had three Sons, *Sem*, *Japhet* and *Ham*, who reſtoring the World after the Flood, according to the Cuſtom of the Ancient Gyants, began to build Towns and Cities; which is the Reaſon that from *Noah* till *Abraham* the Scripture makes no mention of Juſt Men: wherefore we are to believe, That all from *Noah* to *Abraham* were the *Architects* of Nobility, that is, of powerful Impiety, Confuſion, Pow-

er, Warfare, Violence, Oppreſſion, Hunting, Luxury, Pomp, Vanity and ſuch other marks of Nobility, with which the Sons of *Noah* were ſtamp'd. Among others *Cham*, becauſe he was wickeder than the reſt, and the firſt that was diſobedient to his Father, therefore he was thought fitteſt to be the ſole Monarch of the World at that time: he begat *Nimrod*, whom the Scripture deſcribes to be a mighty Potentate upon the Earth, a mighty Hunter before the Lord, ſome read it, *againſt the Lord*. He built *Babylon* the Great, and gave the firſt occaſion of the Confuſion of Languages; ſet down Rules how to Govern, diſtinguiſhing the degrees of Honour, Dignity, Offices, and Arms. After that Laws being made to curb the Commonalty, then was ſlavery and ſubjection introduc'd, Taxes laid upon the People, Armies were rais'd, and cruel Wars were firſt carried on. From the ſame *Cham* proceeded *Chus*, from whom the *Æthiopians*; *Miſraim*, from whom the *Egyptians*; and *Canaan*, from whom the *Canaanites*. The moſt noble and populous Nations, but the wickedeſt, moſt reprobate, and accurſed of God. At length, after ſome proceſs of time, again God Elected a Juſt Man, even the Patriarch *Abraham*, from whoſe Loyns he might raiſe to himſelf a Holy Seed and People, whom he diſtinguiſhed by the Mark of Circumciſion, from the Multitude of all other Nations: he begat two Sons, one of his Maid-ſervant, Natural, the other of his Wife, Legitimate. *Iſhmael* became a fierce Hunter, a Potentate, Prince of the *Iſhmaelites*, giving from his own a laſting Name to his Nation, and God bleſſed him and eſtabliſhed his Grandeur and Nobility upon the foundations of War and Rapine, ſaying, *And he ſhall be a wild man; his hand ſhall be againſt every man, and every mans hand againſt him; and he ſhall dwell in the midſt of all his Brethren.* But *Iſaac* obſerving the Religion of his Father, kept his flock, and had at length by his Wife *Rebecca* two ſons,

Jacob

Jacob and *Esau*; *Esau* a man whom God below'd not, red and hairy, a Hunter, a Bow-man, and a Glutton, insomuch that for one mess of Pottage he sold his Birthright; he became a Potent Man, and Prince of the *Idumeans*, receiving for his blessing *the fat of the Earth and the dew of Heaven*, but to live by his Sword and in servitude. *Jacob* being a just Man, an Exile with his Uncle *Laban*, fed his Uncles Sheep, whose Daughters when he had both earn'd by an Apprentiship of Fourteen years for his Wives, he begat of their bodies Twelve Children; and his Name was called *Israel*, which Name he left to his Posterity the people of *Israel*. By the Names of his Twelve Sons, *Reuben*, *Simeon*, *Levi*, *Judah*, *Issachar*, *Zebulon*, *Joseph*, *Benjamin*, *Dan*, *Napthali*, *Gad*, and *Asher*, were the Twelve Tribes of the whole Nation called. But *Joseph* was sold by his Brethren into *Egypt*, where he was instructed in all the Learning of the *Egyptians*, made a most skilful interpreter of Dreams; which he made use of in Prison. So skilful in Oeconomicks, that by his Ingenuity he found out new ways of increasing the Publick Revenue, and heaping up Riches to himself; whereupon he became a great Favourite of *Pharaoh*'s, being constituted by him Lord and Governour over all *Egypt*: and of a Slave was created Noble, after the Solemn Custom of *Egypt*, for the King put his Ring upon his finger, and a Chain of Gold about his neck; clad him with Purple, made him to ride in his Chariot, the Crier proclaiming, That all men reverence and esteem him as one of the chief Nobility. The like manner of ennobling of men we find the *Persians* to have used; of which *Mordecai* the *Hebrew* ennobled by *Artaxerxes* in *Esther* was an Example, from whence the Custom of creating Noble-men has continued to this day among the following Races of Emperours and Kings: of which some of 'um purchase their Nobi-

lity with Money, others by Pimping and Pandariſm, others by Poyſon, others by Parricide: Many by Treaſon have been advanc'd to Grandeur and great Power, as we obſerve in the Hiſtories of *Euthicrates*, *Philocrates*, *Euphorbus*, and *Philager*. Many more by Flattery, Detraction, Calumny, and Sycophantry; many by proſtituting their Wives and Daughters to Kings; many by Hunting, Rapine, Murther, and Witchcraft, have attain'd the higheſt degrees of Honour. But let us return to *Joſeph*. He growing great in the houſe of *Pharaoh*, and having begat his eldeſt Son *Manaſſeh*, puffit up with his unexpected Nobility, not without blame, ſpake too ſeverely in contempt of his Father's Houſe and his own Family: *God*, ſaid he, *hath made me forget all my labours, and my fathers houſhold*: For which cauſe when *Jacob* bleſſed the two Sons of *Joſeph*, he *ſet Ephraim before Manaſſeh*. *Joſeph* alſo, although he were the Son of *Jacob*, yet by reaſon of his Nobility contemptible in the ſight of God, was not honour'd to have any one of the Tribes bear his name, which was given to his two Sons *Ephraim* and *Manaſſeh*. After this the people of *Iſrael* liv'd in *Egypt*, and kept Sheep in the Land of *Goſhen*; but when they grew numerous and populous, they grew alſo ſuſpected and envy'd by the Potentates and Kings of *Egypt*, who thereupon thought to oppreſs 'um with continual hard labour and ſervitude. They alſo ſlew their Male-children, thinking to have quite extirpated them from the Earth: But one of thoſe Children, becauſe of his Beauty, was preſerved by the Daughter of *Pharaoh*, who adopted him for her Son, and call'd him *Moſes*, becauſe ſhe had preſerv'd him out of the Water. *Moſes* therefore grew up in the houſe of the King, and being bred up in all the Learning of the *Egyptians*, was accounted as the Kings Son, was made a great man, and Captain of *Pharaoh*'s Army againſt the *Ethiopians*;

thiopians; but having married the King of *Æthiopia*'s Daughter, he got the ill will of the *Egyptian* Lords; and being baniſh'd out of *Egypt*, fled into *Midian*, where at a certain Well taking part with certain Damſels againſt the Shepherds of that Country, for that kindneſs he had beſtow'd on him for a Wife one of thoſe Virgins, the Daughter of the Prieſt of *Midian*. At length increaſing in Age and Wiſdom, and remembring himſelf to be an *Hebrew*, he return'd into *Egypt*, and renouncing his *Egyptian* Honours, encouraged by God, he undertook to be Captain of the Children of *Iſrael*; and by the aſſiſtance of many Miracles carried them out of *Egypt*: and when the people had ſinned againſt God in making a Golden Calf, *Moſes* being angry, calling to his aid the ſtrong men of the Sons of *Levi*, commanding 'um, ſaying, *Put every man his ſword to his ſide, go to and fro from gate to gate through the hoſt, and ſlay every man his brother, and every man his companion, and every man his Neighbour.* Now after he had made this memorable Slaughter of about three, ſome ſay three and twenty thouſand perſons, he bleſs'd 'um, ſaying, *Conſecrate your hands, or ye have conſecrated your hands this day unto the Lord, every man upon his ſon, and upon his brother, that there may be given you a bleſſing this day*; fulfilling what was ſaid by *Jacob* of his Sons *Simeon* and *Levi*, calling them *Inſtruments of Cruelty in their habitations*, curſing *their wrath, for it was fierce*; *and their rage, for it was cruel*, And thus we find this ſignal Slaughter to be the firſt Original of Nobility in *Iſrael*: For after that did *Moſes* appoint Princes and Captains among 'um, Captains of Hundreds, Captains of Fifties and Tens; famous Warriours and ſtout Fighters through their Tribes and Families: Among whom if there were any that excell'd in valour and ſtrength, him they made their Chief, giving him the power of Judgment, and Command. For

they had no King, but were govern'd by Judges; among whom *Joſhua* a Nobleman, ſtrong, warlike, a vanquiſher of Kings, not fearing any man, after *Moſes* was dead, held the moſt Supream Command; after whoſe death they liv'd under a *Democracie*, without any Prince or Leader. But growing ſeditious, fell out one among another, and had almoſt totally extirpated the Tribe of *Benjamin*, inſomuch that there were not above ſix hundred men remaining. And when they had forſworn to give 'um their own Daughters, they contriv'd a way to let 'um have four hundred of the Virgins of *Jabeſh-Gilead*, and for the other two hundred they were permitted to take 'um by force from the men of *Silo*. And thus was fulfill'd the Bleſſing of *Benjamin*'s Nobility, *like unto a Wolf ſeizing his Prey in the Morning, and dividing his Prey in the evening.* After this they return'd to *Ariſtocracie*, and the Government of Princes; among whom *Abimelech* the Natural Son of *Gideon*, of the Tribe of *Manaſſeh*, having ſlain ſeventy of his legitimate Brethren upon one ſtone, obtain'd the Kingdom, and rul'd in *Sichem*. After this the people univerſally clamouring for a King, God gave them Kings in his wrath; very few good, very many wicked. For the Lord was angry with them, forewarning them of the high Prerogative of Kings, and the ſubjection they muſt ſuffer under 'um; affirming that Kings would take their Sons and their Daughters, and would make Carters and inferiour Servants of 'um; that they would at their own pleaſure take their Lands, their Farms, their Menſervants and their Maid-ſervants, and employ 'um in his own ſervice; and that as often as the King was wicked and did evil, the people would ſuffer for his ſake. The firſt King he gave them, was a young man of the Tribe of *Benjamin*, named *Saul*, a man of great ſtrength, tall of Stature, inſomuch that he was higher

higher than any of the reſt of the People from the ſhoulders upwards: and God ſtruck ſuch an awe upon the peoples Spirits, that they Eſteem'd and reverenc'd him as a Sacred Miniſter of God. This man, before he began to reign, was as innocent as a Child of one year old; but having obtain'd the Kingdom, he became a wicked man, and a Son of *Belial*. Therefore God took the Kingdom from *Saul*, and gave it to *David* the Son of *Jeſſe*, of the Tribe of *Judah*: He from a Shepherd was advanc'd to be King; but then being infected with the contagion of Nobility, he alſo became a man of ſin, Sacrilegious, an Adulterer, a Murtherer, though God in his mercy did not quite forſake him. He reign'd at firſt in *Hebron*, *Iſhboſheth* the Son of *Saul* reigning beyond *Jordan*; after which he reign'd over all *Iſrael* in *Jeruſalem*. Nor could he reign in peace neither; for while he was yet alive, his Son *Abſolon* invaded the Kingdom in *Hebron*; who being ſlain, *Siba* the Son of *Bochra* rebell'd again: After that *Adoniah* his other Son attempted to gain the Crown, at what time *David* on his death-bed appointed *Solomon* his younger Son, born of *Bethſheba* the Adultereſs, to inherit his Throne. He being the firſt abſolute Monarch of the *Hebrews*, confirm'd himſelf therein by the Murther of his Brother *Adoniah*; but being once eſtabliſh'd, he forſook the ways of God, and fell to Fornication and Idolatry. His bad Son *Reboboam* ſucceeded him, a great Sinner againſt God; therefore the ſole Monarchy of the people was taken from him, ten of the Tribes revolting from his Government chuſing to themſelves *Jeroboam* for their King, a moſt wicked man of the Tribe of *Dan*, who poyſon'd all *Iſrael*, ſeducing the ten Tribes to Idolatry, ſetting up Golden Calves in *Samaria*, that the Bleſſing might be fulfil'd, ſaying, *Dan ſhall be a Serpent by the way, an Adder by the path, biting the horſe heels, ſo that his rider*

der ſhall fall backward. As for the Tribe of *Judah*, it remain'd quite under the Poſterity of *David*, according to the Propheſie of *Jacob*, that the Scepter was not to depart from *Judah* till the *Meſſiah* came. Yet was *Judah* one of the worſt of *Jacobs* Sons, and one that lay with his Mother-in-Law. His Sons alſo were moſt lewd and evil; wherefore the bleſſing of Power and Nobility was granted to him in the enjoyment of the Scepter, and his bleſſing to be as ſtrong as a Lion. After that the People of *Edom* and *Jobne* revolted from the King of *Iſrael*, chuſing Rulers of their own at their own will and pleaſure, and God promis'd to *Eſau* that he ſhould ſhake off the Yoak. Among all the Kings of *Juda* and *Iſrael*, ſcarce four were known to be good. At laſt their Kings and all their Nobility being ruin'd and overcome, the *Jews* were carried Captive to *Babylon*. In proceſs of time, God taking compaſſion of their Calamities, where they erected a kind of Popular Government, living happily under the command of their Prieſt, and the chief Heads of their Tribes, until *Ariſtobulus* the Son of *Hircanus* took the Regal Diadem, and renewed the Kingdom of the *Jews*, with the murther of his Mother and Brothers: To him many Kings ſucceeded, till at length, under *Archelaus* an inſolent and obſcene Tyrant, the Kingdom was by the *Romans* reduc'd into a Province, and laſt of all wholly ruin'd and laid waſte by *Veſpaſian* and *Titus*; the whole Nation being ſcatter'd over the whole world from that time to this day in a continu'd ſervitude. All this I thought convenient to repeat out of the Sacred Scripture, to the end I might make it apparent that at the beginning of the world there was no Nobility whoſe Original was not evil even among the people of God, and that Nobility is nothing elſe but the reward of publick Iniquity; and by how much the life of a man is moſt polluted,

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ſo much the more famous it ſhall be accounted; the fuller of wickedneſs, the greater his Glory and Recompence. As *Diomed* the Pirate, when he was taken, wittily pleaded before *Alexander*, *I*, ſaid he, *becauſe I rob but with one Ship, am accus'd for being a Pirate: Thou, becauſe thou doſt the ſame thing with a great Navy, art call'd an Emperour: If thou wert ſingle and a Captive, thou wouldſt be a Pirate; if I had an Army at my command, I ſhould be eſteem'd an Emperour: For as to the matter we differ not, unleſs it may not be diſputed whether he be not the worſt that takes with greateſt violence, who deſerts Juſtice moſt manifeſtly, and contemns and breaks the Law. For thoſe whom I fly, thou purſueſt: thoſe whom I honour, thou contemneſt. The hardneſs of my Fortune, and the narrowneſs of my Eſtate, makes me; thy intollerable Pride, and inſatiable Avarice, makes thee a Thief. If my wild Fortune would grow more tame, perhaps I might be better; but if thou wert more fortunate, thou wouldſt be worſe.* *Alexander* admiring the conſtancy of the man, caus'd him to be liſted in his Army, that he might lawfully fight and make War, that is, rob and ſteal. Now to proceed to the Hiſtories of the *Ethnicks*, I ſhall from thence alſo ſhew, that Nobility and Greatneſs in nothing but Improbity, Madneſs, Robbery, Rapine, Homicide, Luxury; the ſport of Hunting and violence ariſing from principles of diſorder, proſecuted more wicked, and always coming to a diſaſtrous end; all which ſhall be made out from the four famous Monarchies, as alſo from the ſucceſs of other more petty Kingdoms. The firſt Monarchy then after the Flood, was that of the *Aſſyrians*, the Founder whereof was *Ninus*, who firſt of all not content with the bounds of his own Empire, reſolv'd to extend his Dominions as far as he could, made cruel Wars, upon his Neighbours, ſubduing all the Eaſtern Nations, and increaſing the vaſtneſs

neſs of his Empire with new Acqueſts, and ſucceſsful Victories. He brought all *Aſia* and *Pontus* under his ſubjection. He alſo murther'd *Zoroaſtes* King of the *Baſtrians*. *Ninus* had a Wife nam'd *Semiramis*; ſhe begg'd of her Husband that ſhe might rule only five days; which being granted her, ſhe took the Regal Ornaments, and ſeating her ſelf in the Royal Throne, commanded the Guard to kill her Husband; who being ſlain, ſhe ſucceeded him in the Empire, and not ſatisfied with the large extent of her Dominions, ſhe conquer'd *Ethiopia*, and carried the War into *India*: ſhe Wall'd *Babylon* with a moſt ſtately and magnificent Wall, and at length is kill'd by her Son *Ninus* the ſecond, whom ſhe had wickedly conceiv'd, Impiouſly expos'd, and inceſtuouſly known. Under theſe Murtherers the *Aſſyrian* Monarchy took its Original of Grandure, till extinguiſh'd by the death of *Sardanapalus*, a man more Viſcious and effemenate than any Woman, whom *Arbactus* Prefect of *Media* ſlew in the midſt of all his Concubines, and taking upon him the Kingdom, tranſlated the Empire from the *Aſſyrians*, to the *Medes*, which *Cyrus* afterwards tranſlated to the *Perſians*, among whom *Cambyſes* his Son, founder of *New Babylon*, joyning and adding by conqueſt many Kingdoms to his own, began the ſecond Monarchy, which he confirm'd to himſelf by the murther of his Brother and Son. This Empire declin'd under *Narſus* the Son of *Ochus*, who being ſlain by *Bagoas* the Eunuch, *Darius* ſucceeded him; and he being overthrown by *Alexander*, put a period to the *Perſian* Monarchy, with his life; which the ſaid *Alexander*, conſcious with his adulterous Mother of his Fathers death, and indeed the contriver thereof, tranſlated again to the *Macedonians*. The fourth Monarchy was that of the *Romans*, the moſt powerful, and of largeſt extent: but ſhould we repeat the ſucceſſions of Governments from the building of the City,

City, we find it founded upon moſt wicked beginnings, and maintain'd by as bad Principles: Let us therefore obſerve who were the Founders of this great City. *Rome* was built by two Twins, *Remus*, and *Romulus*, inceſtuouſly begot upon a Veſtal Nun. *Remus* at the beginning of his Government was murthered by *Romulus*, a ſecond *Cain*; who ſuffering himſelf to be call'd the Son of the Gods, having gathered together a Crew of deteſtable Villains, raviſh'd the Daughters of the *Sabians* to get themſelves Wives; and from them ſprung the Off-ſpring of *Roman* Giants ſo formidable to all the world. After this, thirſting after the blood of his Father-in-Law, he ſlew *Titus Tatius*, a good Old man, and Captain of the *Sabines*; having drawn him into a League, and aſſociated him into Partnerſhip of the Kingdom. Theſe were the Originals of the *Roman* Empire, which for two hundred forty three years was govern'd by cruel Kings, and ended under *Tarquinius* the Proud, Exil'd for the Rape of *Lucrece*. And as the Poſterity of *Cain* ended in the ſeventh Generation deſtroy'd by the Flood, ſo theſe *Roman* Succeſſors in the Seventh King from *Romulus*, were driven out of the City by Popular Tumult. However, though the *Romans* threw of the Yoak of Kingſhip yet they could not ſhake off the Yoke of Servitude. For the Kings being now thrown out, and the Government tranſlated into the hands of the Nobility, *Brutus* a Nobleman was the firſt *Roman* Conſul choſen. He to eſtabliſh the Foundation of intended Empire, not only labour'd to equal *Romulus*, the firſt Founder of the City, in Murther, but alſo to outdo him; for he ſlew two of his own Sons, and two of his Wives Brothers in the Market-place, after he had caus'd 'um to be publickly whip'd. After this the Government continued for many Ages, ſometimes in the hands of the Nobility, ſometimes of the Commonalty, under the

power

power and command of ſundry Magiſtrates and petty Tyrannies; at length under *Julius Cæſar*, a man I cannot ſay whether ſtronger in War, or corrupter in Manners; and afterwards under *Antonius*, a man inſlav'd to Luſt and Luxury, wholly determin'd: After which the whole Command of the *Roman* Empire fell into the ſole hands of *Octavianus Auguſtus*. In him began the fourth Monarchy of the World, but not without Murther: for though *Auguſtus* was accompted one of the mildeſt Princes in the world, yet he put to death a Son and a Daughter of his Uncle *Cæſar*, begot upon *Cleopatra* though his Uncle had Adopted him, and left him his Heir by Will, not regarding Name, Kindneſs, Affinity, nor Childhood. And now the *Roman* Emperours held the Monarchy of the world, among whom behold theſe Monſters of Cruelty and Impiety, *Nero*, *Domitian*, *Caligula*, *Heliogabalus*, *Galienus*, and others, under whom the whole world was oppreſs'd, till *Conſtantine* the great having ſlain *Maxentius*, for his Luſt and Cruelty hated of the *Roman* people, was proclaim'd Emperour. He, becauſe he re-edifi'd *Byzantium*, making her equal with *Rome*, or elſe as it were a new *Rome*, and commanded it to be call'd *Conſtantinople*, from his own name, ſeems to have tranſlated the *Roman* Empire to the *Greeks*, and at *Conſtantinople*, as *Romulus* at *Rome*, aſſur'd it to himſelf by the murther of the two *Licinii*, the Husband and Son of his Siſter, as alſo of his own Child and Wife. Thus the Empire remain'd among the *Greeks* till the time of *Charles* the Great, under whom the name of the Empire only was remov'd into *Germany*. And thus far for Monarchies. Let us make inquiry into the beginnings of Some other Kingdoms, and we ſhall find them founded upon no better principles, nor upheld by leſs impiety, nor the occaſions of their diſſolutions leſs remarkable. I ſhall omit the Murthers

of

of *Dardanus*, and by what deviliſh contrivances having beſotted the *Greeks* to be his impious accompliçes, he laid the Foundation of the *Greek* Monarchie. I omit the Governments obtain'd by the murthers of their Husbands, as the ſtories relate concerning the *Amazonians*. I come to later times, and the verges of our own memories. In *Spain*, in the time of *Theodoſius* the Emperour. *Alarick* the *Goth* was the firſt that reign'd, at which time the *Vandals* alſo poſſeſs'd a great part of the ſame Country. The firſt King of the *Goths* that obtain'd the Monarchy of *Spain*, was *Suytilla*, which *Roderick* the King, becauſe he had raviſh'd *Julia* Daughter of the Prefect of the Province of *Tingitana*, ſome while after loſt the *Saracens* or *Moors*, who after him poſſeſs'd *Spain*, till *Pelagius* having again recover'd ſome places, they were then call'd no more Kings of the *Goths*, but Kings of *Spain*, the Seat of the Empire being ſettled at *Leon*, until the Reign of *Ferdinando* the Holy, who firſt call'd himſelf King of *Caſtile*, who having ſlain his Brother *Carſias*, by means of that parricide obtain'd the Kingdom of *Navarre*. Their Brother *Romanus*, whom their Father had begot upon a Concubine, being a warlike and fierce man, became the firſt King of *Arragon*. The firſt King of *Portugal* was *Alphonſus* the Son of *Henry* of *Lorain* and *Tereſe* the Baſtard-daughter of *Alphonſus* King of *Caſtile*; a ſtout man at Arms, who ſlew five Princes or great Governours of the *Saracens* in one Battel; which was the reaſon that the Kings of *Portugal* carry five Shields for their Arms: yet was this *Alphonſus* curſt and cruel to his Mother, whom becauſe ſhe married a ſecond time, he caſt into perpetual impriſonment, nor could be mov'd to ſet her free by any perſwaſions, intreaties, prayers, or menaces of Eccleſiaſtical Cenſure. Thus all the Kingdoms of *Spain* have been obtain'd by unheard-of Villanies, and held

by

by the ſame Arts. I omit the Kingdoms of the *Burgundians* and *Lombards*, compos'd of the greateſt and moſt famous people of *Germany*, and begun in *Lombardy* by *Alboynus*, in *Burgundy* by *Gondaicus*, and in both places maintain'd and propagated by Murther and Bloodſhed. Let us view the moſt Potent Kingdom of the *Franks* in *Gallia*, whoſe firſt Foundations were laid by *Pharamond* Son of *Meroveus*, who coming out of *Germany* into *France*, was made King of the *Franks*; excelling in nothing more than in Cruelty and Fierceneſs: His Poſterity remain'd till the time of *Childerick* the Third, who for his ſloth and libidinous wantonneſs was depos'd from his Kingdom, and thruſt into a Monaſtery. In his place was *Pepin* advanc'd, Steward of *Childerick*'s Houſe, who having got the Kingdom for himſelf and his Poſterity by Treaſon, eſtabliſh'd his own Power by the Murther of *Grifo* his Brother. His Poſterity continu'd to *Lewis* the Second, Son of *Lotharius*, who for adulterating his Wife *Blanch*'s Bed was poyſon'd by her: at which time *Hugh Capet* laid violent hands upon the Scepter; a ſtout Warrier, and there highly eſteem'd by the *Pariſians*; but otherwiſe ignoble, as being the Son of a Butcher. He rebelling againſt *Charles* the Uncle of *Lewis*, and right Heir of the Crown, ſcrapes together a looſe Band of debauch'd Fellows and Vagabonds, and having got the ſaid *Charles* into his hands by Treachery, thruſt him into Priſon, and there kept him till he dy'd; and thus having moſt barbarouſly murther'd his King and Prince, he aſſum'd the Regal Diadem, changing a Kingdom into a Butchers Shop; whoſe Succeſſion Endures to this day. It would be too long and tedious in this place to enumerate the Originals of all Kingdoms, and diſcourſe the Hiſtories of all Antiquity. I have in another Volume writ more at large of what I have here but lightly touch'd, where I have painted out Nobility it ſelf in its

its proper Colours and Lineaments; and I have ſhewed that there never was, nor is any Kingdom in the World, or famous Principality, the Foundations whereof were not built upon Parricide, Treachery, Perfidiouſneſs, Cruelty, Murther, Slaughter, and other moſt horrid Crimes, the Arts and Utenſils of Nobility, whereof when we ſee the Head, we may eaſily conjecture at the monſtroſity of the reſt of the Members; only prompt and ready for the Execution of all manner of Vice, Violence, Rapine, Murther, Men-hunting, and Luſt. Would any perſon become Noble, let him be a Huntſman, this is the firſt ſtep to preferment; or let him be a mercenary Souldier, and let himſelf out to commit Murther: This is the true Noble vertue, whereby he that ſhews himſelf the braveſt and ſtouteſt Thief, ſhall deſerve the greateſt Honour and Dignity. He that is a Fool or a Coward, let him buy Nobility with money; for Nobility is often expos'd at the Market: Or if he cannot do that, let him flatter Great Men and Princes, Pimp for Noblemens Wives, proſtitute his own Wife and Daughter to the Kings Pleaſure, marry the Kings Caſt-Miſtreſſes, or eſpouſe his natural Daughters; and this is the higheſt Degree of Nobility, for then he becomes embodied to the Root. Theſe are the High-ways, theſe are the Steps and Ladders by which men moſt compendiouſly climb up to the top of Honour. Now they who would appear more magnificent and noble than others, boaſt themſelves to be of the race of thoſe, which there is no body but would contemn, that is to ſay, *Macedonians*, *Trojans*, Vagabonds, Fugitives, and Exiles, infamous for thouſands of Crimes and Miſdemeanours. and yet forſooth we muſt mganifie and extol this Nobility, that had ſuch nefarious beginnings. Others deducing their Pedigrees from Whores and Concubines, cover their ſhame with ſome Fable, as we read in the ſtory of *Meluſina*. There are

others that have had other moſt wicked Originals, from Inceſt, Rapes, Fornications, and Adulteries. Thus *Baldwin* was made Earl of *Flanders* by *Charles* the Bald, who had raviſh'd his Daughter. For the ſame reaſon were thoſe Marqueſſes of *Piedmont*, viz. *Montferrate*, *Saluces*, *Sena*, and others, advanc'd by *Otho* the Emperour. For Kings and Emperours are wont, when they cannot for ſhame puniſh an Injury, to honour the Actors with ſome Title of Dignity. Moreover, there are four principal Gifts in Noblemen, wherein conſiſts their chief Vertue and Knowledge, if not their only Happineſs: Their firſt is Rapaciouſneſs, whereby they are taught and inſtructed to Deſire, Gain, and Poſſeſs, contrary to all Law and Equity. The ſecond is Pleaſure, which carries 'um headlong to all Voluptuouſneſs and Luxury. The third is Liberty, whereby, guarded with the powers of Violence, they preſume in contempt of the Law, to act according to their pleaſures. The fourth is Ambition, which ſwells 'um to ſeek advancement beyond their Merit, and to ſtop at no wickedneſs or villany while they are in the purſuit of vain Honour. Laſtly, the compleatneſs of Nobility is diſcern'd in theſe things: if he be a good Huntſman, if he be cunning in the wicked Arts of Gaming, if he be able to ſhew his great ſtrength in Drinking, if the force and vigour of Nature become renown'd by his mighty Acts of Venery, if he be addicted to Pride, Luxury, and Intemperance, if he be an Enemy of Vertue, or grow forgetful that he was born, and that he ſhall die. More noble yet, if theſe Impieties be but ſucceſſive from Father to Son, and be inculcated into their Youth by great Authorities.

If the Old man be fortunate in Play,
'Tis fit the Heir ſhould thrive the ſelf-ſame way.

Theſe

These are the signal Vertues of Noblemen. But there is another sort of Industry among the Nobility, wherein they are most excellent above others, to make themselves to be accounted all this while honest and good, famous for Prudence, Liberality, Piety, and Justice; to which end they feign themselves courteous, fair-spoken, affable, making a conspicuous shew of all Vertue: They steep their Speeches in Oyl; they banquet splendidly from house to house, talk freely of State-affairs, observe the opinions of other men, from whence they gather what is good, and ascribe to themselves the fame of other mens wisdom and prudence: By their covetousness they get an opinion of Liberality, while what they take from one, they give to anohter; bountiful Thieves; and what the Ancients write concerning *Sylla*, by the injuries which they do to some, they inrich others, being themselves in the midst of all their Rapine. The opinion of Justice and Piety they procure, by undertaking the differences among poor people, and maintain their causes against the rich sort; but they no longer give assistance to the afflicted, but while they can empty the Coffers of the wealthy. For their intention is not to do good to the Poor, but to injure the Rich; which they can more easily do, than do good: And under this pretence of Justice and Piety, sometimes they arrogate to themselves the greatest License in the World, on purpose to use violence to Cities and great persons, glorying in their sins like the ancient Giants, and like evil Spirits seeking all occasions of mischief, and then thinking that they do most good, when they do no harm; so behaving themselves, to be a Terrour to all, to be belov'd by none; combining with the wicked and flagitious, oppressing and ruining all persons that put their confidence in 'um. Of whom *Aristophanes* thus writes, saying, That it is not convenient for a City to breed

and nouriſh Lyons within it; but if they be of a mild temper, then we ought to be obedient to 'um. The *Switzers*, formerly oppreſſed by the Tyranny of theſe Noblemen, ſlew them all, and extirpated their Race by that memorable ſlaughter of their Nobles, obtaining a laſting name with the recovery of their liberty, wherein they have happily flouriſh'd for above four hundred years, the hatred of that ſort of Nobility yet remaining among 'um.

CHAP. LXXXI.

Of Heraldry.

NObility was the Foundation of that noble Art of Heraldry, and Philoſophy has been very much employed in deſigning and ordering the Arms of Noblemen, for whom it is unlawful to bear in their Coats an Ox, a Calf, a Sheep, a Lamb, a Capon, a Hen, or any of thoſe Creatures which are neceſſary for the uſe of Mankind; but they muſt all carry for the Enſigns of their Nobility, the reſemblances of Cruel Monſters, and Birds of prey. Thus the *Romans* choſe to carry an Eagle, the moſt rapacious of all Birds: the *Phrygians* a Boar, a moſt pernicious Animal: the *Thracians*, *Mars*: the *Goths*, a Bear: and the *Vandals* invading *Spain*, carried a Cat, a Creature moſt greedy, and treacherous withal: the ancient *Franks*, a Lyon: the *Saxons*, the ſame. Afterwards the *Franks* remaining in *Gallia*, choſe the Owl: the *Saxons* a Horſe, a moſt warlike Creature. The *Cymbrians* had for their Enſign a Bull, the Emblem of ſtrength and good fortune. *Antiochus* had for his Impreſe an Eagle holding a Dragon in her pounces. *Pompey* bare in his Shield a Lion;

Lion; *Attila*, a crowned Baſilisk. The *Romans*, whoſe *Capitol* was preſerved from the *Gauls* by the Geeſe that were fed therein, yet could not be perſwaded to carry a Gooſe for their Shield. There are that admit Cocks and Goats into their Shields, becauſe thoſe Creatures are known to be proud and luſtful. For the ſame reaſon Peacocks are receiv'd, becauſe of their pride; and the Lapwing or Heath-hen, for that ſhe ſeems to carry the Emblem of Majeſty, wearing the reſemblance of a Crown on her head: Nor is ſhe refuſed, becauſe ſhe makes her Neſt in Excrements, for we know that *Veſpatian* impos'd a Tribute upon Pis, acknowledging, *That the ſmell of Gain was always ſweet.* There be many of ſmaller Animals alſo that claim a Prerogative in the Shields of great men, provided they be the Documentors of miſchief: Such are Coneys, Moles, Frogs, Locuſts, Mice, Serpents, Salpeges, Scolopenders; through the multitude of which ſort of Animals, as *Pliny* teſtifies, People have been forc'd to forſake their Habitations, and Cities have been forſaken: For the ſame reaſon, ſome have not been aſham'd to bear Lice, Fleas, and Flies, and ſome there are that count it a great honour to be mark'd with Blains and Botches, while there are thoſe that hold them for the beſt Gentlemen that have been moſt pepper'd with the *French* Pox. Some there are that bear for their Arms Swords, Daggers, Faulcheons, Towers, Battlements, Engines of War, Fire-work, and whatſoever other Inſtruments of Murther and Miſchief. The *Scythians* carry Thunder for their Arms, the *Perſians* a Bow and Arrows, the *Coralli* Wheels. Thus among the Gods *Jupiter* carried Thunder, *Neptune* a Trident, *Mars* a Spear, *Bacchus* a Thyrſe, *Hercules* a Club, and *Saturn* a Scithe. And theſe Enſigns of Armory, as they are the Emblems of Cruelty, Rapine, Violence, Fortitude, Raſhneſs, and other Heroick Ver-

tues, are by the Judgment of the Heralds, ſome nobler than others. Now thoſe Shields that are blazon'd with things that are leſs noxious, as Trees, Flowers, Stars, as the Harp of *Apollo*, the Caduceus of *Mercury*, or are otherwiſe diſtinguiſh'd only by variety of Colours, theſe are accounted much more modern, and leſs noble than the other, as not being acquir'd by any Acts of War, or other Artifices of Ruine and Deſtruction. However, 'tis a wonder to ſee how fooliſhly and idly theſe applauded Heralds play the Philoſophers, Aſtrologers, and Divines, while they aſcribe black and brown to *Saturn*; and therefore Perſeverance, Patience, and Taciturnity to him alſo: But Saphyr, and Azure, Faith and Zeal, belongs to *Jupiter*. Over Red, which ſignifies Anger and Revenge, they give *Mars* Dominion. The Golden Colour they dedicate to the Sun; and by reaſon of the Price of the one, and the Luſtre of the other, think it ſignifies deſire and joy. Over Green and Purple *Venus* is made chief Ruler; to Purple, by reaſon of its Roſie beauty, aſcribing the ſignification of Love, though the *French* will have it to denote Treachery: but Green by the conſent of all, was the Emblem of Hope, ſeeing that from the green Fields Fruit is expected at the end of the year. White is aſcrib'd to the Moon, which being ſimple without mixture, yet is it capable of all mixture, and therefore they will have it to denote Purity, Docility, and Simplicity of heart. All other mixt Colours they aſſign'd to *Mercury*, who being himſelf inconſtant and of ſeveral humours, ſo they obſerve that thoſe humours ſignifie the various Affections of the Mind: As Aſh-colour being near to Black, ſignifies Trouble: Fleſh-colour inward Grief of the Soul, or ſecret and hidden Thoughts: Straw-colour, Deſperation and Suſpicion, or Jealouſie. Too long it would be to repeat their Trifles of the ſame nature, feigned and digeſted into Emblems,

from

from the Water, Days, corners of the World, Winds, Wood, Planets, Plants, Stones, and the very Myſteries, and Sacraments of Religion: Nay, they have tranſlated all the *Apocalypſe* into Fables and Trifles of their own invention: And this is that Heroick Philoſophy of the Heralds. And here I had made an end of this Diſcourſe, had I not met with the Original of theſe Heralds. *Æneas Sylvius* deduces the Original of the Heralds from the *Heroes*. Now theſe Heroes were old Souldiers, which they ought alſo to be; and *Harald* the *Teutonick* word, ſignifies an old man in Arms, or a Veterane Souldier. But now every Servile and Mechanick fellow, ſecial Meſſengers, and Caduceators, frequently are admitted to the Employment. However, the Priviledges and Offices of Heralds remain inviolable to this very day. Their firſt Inſtitutor was Father *Bacchus*, who having conquer'd *India*, gave them their firſt beginning, in theſe words: *This day I free you from War and Labour; I will that ye be called Veterane Souldiers and Heroes. Your buſineſs ſhall be now to take care of the Common-wealth, to puniſh the bad, and cheriſh the good. From other Offices ye ſhall be free, in whatever part of the world ye ſhall be found. Your Diet and Clothing ſhall be at the King's Charge: Ye ſhall be honourable among all men; Princes ſhall ſend ye Gifts: Firm credit and authority ſhall be given to your words; ye ſhall abhor Lying, ye ſhall ſit and judge Traytors; thoſe who ill intreat their Wives, ye ſhall adjudge infamous: Ye ſhall be free in all Countries, ſecure in Travel and Habitation: Whoſoever ſhall moleſt or injure any of you, ſhall be put to death.* *Alexander* the Great, after many Ages following, added very much to their Priviledges, giving them liberty to wear Garments of Gold, Purple, and Scarlet; as alſo to bear Royal Coats and Eſcutcheons in whatſoever part of the world they inhabited. If any perſon ſtruck them, or injur'd them in words, they forfeited their Goods as guilty of Trea-

ſon. All which *Thucydides Herodotus*, *Didymus*, *Magaſthones*, and *Xenophon* have related, as the ſame *Æneas* reports. Thirdly, *Octavianus Auguſtus*, being ſettled in the *Roman* Empire, incorporated them, and gave them ſeveral Laws: *Whoever thou art that has ſerv'd us in the Wars ten years, provided thou art forty years of age, whether thou wert a Footman or a Horſeman, after that thou ſhalt be free from farther ſervice; let him be a Heroe and a Vetereane: Let free acceſs be given thee to all Cities, Pleading places, Temples, publick and private Houſes: Let no man accuſe thee of any Crime, impoſe any Burthen on thee, or exact any Money from thee. If thou haſt done amiſs, only expect to be puniſh'd by* Cæſar: *Whatever foul act men commit, let them expect thee their Judge, and the Proclaimer of their Miſcarriages, whether private or publick perſons: what thou ſhalt affirm or ſay, let no man contradict, whether Prince or private perſon. Let all High-ways and places be open to thee. In the Houſes of Great Men let there be a Table provided for thee. Sufficient to keep thee and thy Family, receive out of the publick Treaſury. Let thy lawful Wife take place of other women. Whom thou ſhalt contemn and name for infamous, let him be contemn'd, and eſteem'd infamous. Let a Heroe bear the Enſigns, Arms, Names, and Ornaments of Kings. What thou haſt a mind to do or ſay, that do or ſay in any part of the world, in any Country or Nation whatſoever: he that injures thee, let him want a head.* At laſt, *Charles* the Great having obtain'd the name of the Empire into *Germany*, and being ſtil'd *Cæſar Auguſtus*, after he had overcome the *Saxons* and the *Lombards*, honour'd them as follows: *My fellow-Souldiers*, ſaid he, *ye ſhall be call'd Heroes, Companions of Kings, and Judges of Crimes: Live henceforward free from Labour, conſult and adviſe with Kings for the publick good, reprehend foul actions; be kind to Women, and be tender over Orphans; encompaſs*

Princes

Princes with your councels: From them demand your Food, Apparel, and wages; whoever denies ye, let him be diſhonourable and infamous: He that offers ye injury, let him confeſs himſelf guilty of High Treaſon. And for your parts, take you heed, that ſo great Honours, ſo great Priviledges acquir'd by the Labours of War, that ye ſtain them not, nor defile them with drunkenneſs, or any other Vice: that what we give for your Glory, may not redound to your Puniſhment; the infliction whereof, if ye exceed your Bounds, we reſerve to our ſelves and our Succeſſors Kings of the Romans. And this is the magnificent Degree of Heraldry, for which by ancient Cuſtom, they eſteem themſelves ſo great.

CHAP. LXXXII.

Of Phyſick in general.

FRom War and Nobility let us haſten to Phyſick, which is it ſelf a kind of Art of Killing, altogether Mechanick, though ſhe pretend to be ſhadow'd with the Title of Philoſophy, and ſits above the Law next to Divinity in degree and place; which hath caus'd great contention between the Civilian and the Phyſitians. For thus the Phyſitians argue: Seeing, ſay they, there are three ſorts of Goods, the Goods of the Soul, the Goods of the Body, the Goods of Fortune; of the firſt the Divine takes care, of the ſecond the Phyſitian, the third only belongs to the Lawyer: Hence it is that the Phyſitians claim the next pre-eminence to the Divines, foraſmuch as the ſtrength and health of the Body is to be preferr'd far before the Riches of Fortune. But this ſtrife was once determin'd by a witty Queſtion. For ſome one of theſe Con-

Contenders deſiring to know what order and method was obſerved in leading Criminals to Execution, which follow'd, and which ſhould precede, the Thief or the Hangman? and when one anſwered that the Thief went before, and the Hangman follow'd, the other preſently gave judgment that the Lawyers ſhould go before, the Phyſicians follow; denoting the remarkable Robbery of the one, the raſh Murther of the other. But let us return to Phyſick, of which there are many ſorts of Hereſies: For there is one which they call *Rational*, *Sophiſtical*, and *Dogmatical*, which was practiſed by *Hippocrates*, *Diocles*, *Chryſippus*, *Cariſtius*, *Paraxagoras*, and *Heroſiſtratus*; approved alſo a long while after by *Galen*, who above all the reſt following *Hippocrates* brought all the Art of Phyſick to be comprehended in the knowledge of the Cauſes, Judgments upon Signes and Symptoms, Qualities of things, and the ſeveral habits and ages of Bodies. But this Hereſie contending more for ſubſtance than ſhadow, I confeſs to be the meaner part of Philoſophy; but toward the cure of the Sick not at all neceſſary, if not altogether deſtructive, as that which rather ſends us for Health and Cure to ſcrew'd and forc'd Maximes, than to any ſincere and real Medicines: and being employ'd in Scholaſtick Syllogiſms, unacquainted with Woods and Fields, becomes altogether ignorant of Herbs and good Remedies. And therefore *Serapion* was of opinion that this Rational Method of Phyſick did nothing at all avail to the Cure of diſeaſes. Therefore there is another Faction of Phyſicians, altogether Mercenary and Mechanick; which is therefore termed *Operative*, and is divided into *Empirick* and *Methodical*; of which we are now to treat. They call it *Empirical*, becauſe of the Experiments which it makes: whoſe chief Profeſſors were *Serapion*, *Heraclides*, and both the *Apollonii*. Among the Latines, *Marcus Cato*, *C. Valgius*, *Pomponius*,

ponius, *Leneus*, *Cassius*, *Felix*, *Arruntius*, *Cornelius*, *Celsus* *Pliny*, and many others. Out of this, *Hierophilus* the *Calcedonian* constituted his Methodical Physick; and by the help of long Experience, the Mistress of all things, fixed it to certain Rules, which afterwards *Asclepiades*, *Themistion*, and *Archigenes* confirm'd by most strong arguments, and afterwards *Thessilus* the *Italian* compleated; who, as *Varro* affirms, set aside all the Opinions of his Predecessors, madly raging against all the Physicians of the former Age. After these, many Barbarous Physicians of Foreign Nations ventured abroad in Writing; among which, the *Arabians* became so famous, that they seemed by many to have been the Inventors of this Art; and might have easily made it good, but for the Original Greek and Latine words which they used, betraying another Original of the Science. This made the Volumes of *Avicen*, *Rhasis* and *Averroes*, to have equal Authority with the Books of *Galen* and *Hippocrates*; so that if any one presume the Cure of a person without their Rules, he seemed to throw away the Life of the Patient. Now these Factions among Physicians be not many, yet is the Contention and Combate of Opinions not less among them, than among the Philosophers. For observe how idly they contend about the substance of the Seed. *Pythagoras* will have it to be the spume or froth of the most useful part of the Blood, or the most useful part of the excrement of the Meat. *Plato* affirms it to be a defluxe of the Back-bone-marrow, seeing that the Back and Reins are pained by the over-much use of Copulation. *Alcmæon* asserts it to be part of the Brain, for that Copulation weakens the Eyes, which are nourished by the Brain. *Democritus* will have it to be derived from all parts of the body, and *Epicurus* to be as it were forcibly strain'd from Body and Soul together. *Aristotle* affirms it to be the excrement of the Sanguineous

neous nouriſhment, which is laſt digeſted in the Body. Others believe it to be blood ripened and made white by the heat of the ſtones, for this reaſon, That they who copulate too often, do eject drops of blood. Add to all this that *Ariſtotle* and *Democritus* are of opinon that a Womans ſeed doth not at all contribute to Generation neither that ſhe does emit any ſeed at all, but only a Kind of Sweat. *Galen* affirms that they eject ſeed, but more imperfect; and that the ſeed of both Sexes aſſiſts in generation. Though *Hyppocrates* is of a contrary judgment, affirming that the bodies of all Animals are coagulated out of the four Humours. Yet *Ariſtotle* maintains that the Blood is the next cauſe of Generation, and that the ſeed is generated out of the Blood. Many of the *Arabians* are of opinion that perfect Animals might be generated without the mixture of Male and Female, and be produced without the help of ſeed; and therefore did aver that there was no neceſſity of the Matrix, but by accident. Now ſpeaking of the Original Cauſes of Diſeaſes, *Hippocrates* places them in the Spirits, *Hierophilus* in the Humours, *Eraſiſtratus* in the blood of the Arteries: *Aſclepiades* makes them to be certain Atomes entring in thorow the inviſible pores of the Body: *Alcmæon* believes all deſeaſes to proceed from the exeuberance or ſcarcity of the Corporeal faculties: *Diocles*, from the inequality of the Corporeal Elements, and temper of the Air we breath in: *Strato*, from the ſurpluſage and crudity of Nouriſhment, and the conſequent corruption thereof. Nor do they leſs differ about the alteration of the Aliement. For *Hippocrates*, *Galen* and *Avicen* affirm the meat to be concocted in the Stomach by the heat thereof. *Eraſiſtratus* believes Concoction to be perfected lower in the Belly. *Pliſtonicus* and *Paraxagoras* affirm not only a Concoction, but putrefaction. *Avicen* alſo, and his Expoſitors, *Gentiles*

tiles and *Jacobus de Ferlino*, not without a Manifest error, affirm that Ordure is made in the Stomach. But *Asclepiades* and his Followers believe that the meat is not concocted, but distributed raw into all parts of the body; and affirm the Opinions of all the former to be vain and ridiculous. I omit their judgments of Urine, not yet perfectly known by any of 'um; and the beatings of the Pulses as little apprehended by 'um. *Hippocrates*, whom they look upon as a God, has not only differ'd from many in opinion, but erroneously mistaken: for in his Book of the nature of Infants, he saith *The Bird is generated of the yellow of the egge, but is nourished by the white of the egge*; which *Aristotle* proves to be manifestly untrue, in his Book of Animals: and in his Book of the Generation of Animals, writing against *Alcmæon*, who was of the same opinion with *Hippocrates*, he concludes the original of the Chicken is in the White; nourishment is suckt in thorow the Naval out of the Yolk: to which *Pliny* adheres, saying, *The creature is generated out of the White, his nourishment out of the yolk.* And is not that Aphorism of *Hippocrates* false? *No woman hath the Gout, till her Terms forsake her*; it being evident that many Menstruous women have the Gout.

CHAP. LXXXIII.

Of Practical Physick.

THe whole Operative Art of Healing is built upon no other Foundation than fallacious Experiments, and the slender credulity of the diseased, doing more harm than good; there being generally more danger in the Physician and Physick, than in the disease: which the chief Doctors of this Art ingenuously confess, that is to say, *Hippocrates* himself, who does not deny

deny this Art to be both difficult and fallacious; together with *Avicen*, who ſaith, that *the Patients confidence in the Phyſician, oft-times prevaileth more than the Phyſick it ſelf.* *Galen* alſo affirms, that *it is very difficult to find a Medicament that does very much good, but eaſie to find many that do no good at all.* There is another who tells us that the knowledge of Medicines is delightful, as of all other things that conſiſt of Rule and Art; but that the effects of Medicinal operation are meerly fortuitous. Let the fortunate diſeaſed therefore go and put their truſt in dangerous Experiments, and habnab-Remedies. But ſo general is the ſweetneſs of hoping well for a mans ſelf, as *Pliny* ſaith, that he believes every Phyſician that offers himſelf, though there be no deluſion more dangerous. Hence it is that generally men ſeek for help from Death; he being the beſt Phyſician eſteemed, whom the Apothecary, that ſhares with him, recommends, or deceives the perſon; whoſe ſervants are at the Phyſicians devotion, who like Panders for reward commend him with praiſes to the ſick. He is alſo accounted a moſt excellent Phyſician, whom a Velvet Coat, or two or three good Rings upon his fingers ſhall make to be admir'd; or elſe his being a Foreigner, or a great Traveller; or elſe his being of ſuch or ſuch a Religion. Of no leſs efficacie to give 'um credit, fame and authority, is a ſolid Confidence, and a conſtant bragging of his Receipts: add to theſe a ſpirit of Contradiction, many Greek and Latine ſentences, and the names of Authors, which make him ſeem learned. Thus arm'd with a Leaden Gravity, but a Military Confidence, he undertakes the Trade of a Phyſician: and firſt, he viſits the ſick, looks upon his Urine, feels his Pulſe, conſiders his Tongue, feels his Sides, examines the Excrement, enquires into his cuſtomary Diet; and if there be any thing more privately kept, he deſires to find it out, as if he would weigh the

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Humours of the Patient in a pair of Scales. Then with great boasting he prescribes Medicaments: ℞ *Catapotia*, let blood, give Clysters, use Pessaries, Oyntments, Plaisters, Lozenges, Masticatories, Gargarisms, Fumes, Quilts; use Preserves, Waters, Treacles. If the disease be light, and the Patient dainty, then will the Physician invent fine pleasing Gugaws, fit for women and effeminate persons. Provoking Sleep sometimes with hanging beds; sometimes extenuating the disease with Baths, Frictions, Cupping-glasses; sometimes refreshing the sick with delicate diet, and change of air. And to obtain greater fame and authority, observing times and seasons, and seldom administring Physick but according to the directions of some Mechanical Ephemeris. He also claims a great authority over the Apothecary, many times ordering him to make his Medicines before him; pretending himself to be at the choice of the best Ingredients, when for the most part he knows not good from bad, nay hardly knows the things themselves when he sees them. But if the Patient be rich, and a great person besides, then for his greater fame and profit he prolongs the distemper as much as may be, although perhaps he might have cur'd it with one single Medicine: sometimes exasperating the disease, he brings the Patient to deaths door before he will cure it, that he may be said to have deliver'd the Patient from a most dangerous fit of sickness. If he meet with a Patient whose distemper is dangerous, and that he finds the effect of the Cure to be doubtful, then he uses these Stratagems. severely he prescribes Rules of Diet; he commands unusual things, prohibits things common: he extols with great arguments what he offers himself; what others bring he utterly condemns; on the one side threatning ruine, on the other hand promising life. If he doubt of the event, he perswades the Patient to call a Council of Doctors,

desires

desires an assistant, to proceed more warily in the Cure, for fear lest any one coming alone, should perform a Cure, and take from him the glory of the business. If any thing fall out amiss with the Patient, or that he has kill'd him by his most signal want of skill; then he excuses himself, by pretending some sudden defluxion of Rheum, or some other chance, neither to be helped nor avoided; or else he accuses the Patient for not observing his directions, or else blaming those that tended for want of care; or else he blames his Associates; or else throws all the blame upon the Apothecary: thereby endeavouring to prove that no diseased person ever died but through his own fault, nor that ever any was cur'd but by the help and art of the Physician. But that Physicians are Knaves for the most part, we shall prove by witnesses. For their own Reconciler, *Peter Apponius*, writes, That the Art of Physick is ascrib'd to *Mars*, which is the most odious of all the Planets, as being the Author of Ingratitude, Quarrelling, and all wickedness, Therefore are Physicians the cause of many mischiefs, both by reason of the influence of *Mars* and *Scorpio*, as also because they had their Original from a low and barren beginning; growing proud and haughty, as they grow rich. This perhaps he learnt from the Example of *Æsculapius*, whom Antiquity fables to have been the Inventor of Physick, the Son of *Jupiter*, and sent to the Earth through the way of the Sun. *Celsus* confesses him to be a man, but received into the number of the Gods. Others assert that he was the incestuous off-spring of *Coronidis*, a handsom Harlot, with whom the Priests of *Apollo* lay in the Temple, who therefore gave out that he was the Son of the God. But all agree in this, that this God was so wicked, that *Jove* was forc'd to curb and chastise him with his Thunder. Concerning which *Lactantius* thus writes to *Constantine* the Emperor: *Æsculapius the Son of Apollo*,

pollo, a vicious person, what other thing did he do worthy divine honours, saving that he cur'd Hippolitus? His death was more remarkable, in that he merited to be struck with Thunder: To say the truth, Physicians are the most wicked, quarrelsome, envious, lying persons in the world: for so they quarrel one among another, that there is not a Physician to be found, who shall approve one Remedy prescrib'd by another, without exception, addition, or alteration: whence it is become a Proverb, *The envie and discord of Physicians.* For what one approves, the other laughs at. There is nothing certain among them, but all their promises are meer trifles, and airy lyes. Hence, the common people, when they would set out a noted lyer, they cry, *Thou ly'st like a Physician.* For it is their chief study, to follow their own new inventions, and neglect the wholsome precepts of Antiquity: and those few things which they do know, they conceal, as if it did not consist with the Authority of their Art to divulge their knowledge; and out of envy to others, deprive our lives of the Remedies which other mens Labours have found out. They are moreover superstitious, arrogant, unconscionable, proud, covetous; having this sentence always in their mouths: *While there is pain, take.* And if the pain cease in one part, they take care that it increase in another, for fear the Cure should be too soon perfected. As we read of *Peter Apponius*, who professing Physick in *Bolonia*, was so covetous and arrogant, that being sent for one time to a Patient out of Town, he would not attend under less than fifty Crowns a day: and being sent for by *Honorius* the Pope, he covenanted for four hundred Crowns a day. Besides, we find it related by *Pindarus*, that *Æsculapius* the parent of Physick was struck by *Jupiter* with Thunder for his Covetousness, for that he had practised Physick with Extortion, and to the hurt of the Common-wealth. But if a

a ſick man happen to recover out of their hands, there is ſuch an applauſe, that the tongue of man can ſcarce ſuffice to expreſs the wonder of the miracle, as if *Lazarus* had been rais'd out of the grave; claiming the life of the Patient to be their Gift, and that they have brought him back: aſcribing to themſelves what belongs to God, and believe that no reward can ſuffice to recompence their deſert. Some of 'um are ſo ſwell'd up with pride, that they ſuffer themſelves to be worſhipt as Gods, and be called *Joves* and *Jupiters*; ſuch as *Menecrates* the Phyſician of *Syracuſe*, who is ſaid, to have written in theſe words to *Ageſilaus* King of *Sparta*: *Jupiter Menecrates, to Ageſilaus, greeting.* But *Ageſilaus*, laughing at his folly, thus anſwer'd him: *Ageſilaus to Menecrates, health.* But if any one unfortunately happen to die in their hands, then they blame weakneſs of Nature, the ſtrength and fury of his diſeaſe, the unrulineſs of the Patient: that they are Phyſicians, not Gods: that they can cure thoſe that are to be cur'd: that it is not their buſineſs to raiſe the dead; that they have nothing to ſerve the diſeaſed with, in diſcharge of their duty, but their Experience: and with ſuch vanities as theſe they maintain their pride. Others that die they accuſe of intemperance: and when they have kill'd a man, yet they demand ſatisfaction for their Bills, from thoſe, that might have been alive without 'um; depriving their Patients both of money and life at once; and yet preſerving a ſafe Conſcience to themſelves, knowing their faults (as *Socrates* ſays) to be covered in the earth; as alſo for that there is no returning from hell or the grave, to accuſe them of their unskilfulneſs, exaction, and homicides. There are ſome naſty ſtinking Phyſicians bedaub'd with caſt Urine and Ordure, more ſordid than Midwives, uſing themſelves to behold obſcene and beaſtly ſights, with their noſes and ears to hear and ſmell the Belches,

Farts,

Farts, Stinking breaths, Steams, and Stenches of the ſick, with their lips and tongues to taſte the black and loathſome Potions, with their fingers to ſearch the Dung and Excrements. Laſtly, all their ſtudies and diſcourſe is only about the moſt ſad, horrid and ghaſtly ſpectacles of Death and Diſeaſes. Exquiſite Judges of the Ordure of men, which *Hippocrates* is reported uſually to have taſted, that he might thereby the better judge of the Diſeaſe: which *Æſculapius* alſo is ſaid to have done, who is therefore by *Ariſtophanes* call'd *Scatophagus*, or Excrement-eater, a Name generally given to Phyſicians. Hence *Scatomancy*, *Ouromancy*, and *Dryomancy*, are ſaid to be the Divinations or Prognoſtications of Phyſicians taken from Ordure and Urine. Wherefore, among many Nations, thoſe Mechanick Doctors were formerly had in contempt, ſo that as *Seneca* witneſſes, it was accounted a great piece of infamy to exerciſe the Calling of a Phyſician: and at this day, there are ſeveral people that forbid Phyſicians, Midwives and Executioners from coming to their Tables; or elſe cauſe 'um to eat and drink in Diſhes and Cups by themſelves: much more abhorring that deteſtable cuſtom of many Princes, who admit thoſe Peſtilential perſons to their Chambers in a morning, and admit them infected with the Viſits and Vapours of peſtilential people to their Meals, and at meat ſuffer their impertinent talk of Ordure, Urine, Sweat, Vomits, and Menſtruous Courſes, Leproſies, Ulcers, Scabs, and Plagues; and to beſpew a noble Feaſt, furniſhed with choice diſhes, with their impure and obſcene diſcourſe. Than to admit a Phyſician to civil Conſultations, there is nothing more idle, or fuller of folly, ſeeing that the Art of Phyſick neither treats of Vertue or Good-manners: and for that a Phyſician, naturally a good man, ought to be a perſon of ill Cuſtoms. And we know that in many Cities by publick Decrees Phyſicians are neither admit-

ted to their Counsels, not suffered to bear any Office of Magistracy: perhaps not so much that they are foolish, vain, or ill tutor'd, as for their Sordidness, and their spreading Contagion, with the continual Visits of all sorts of Diseases; not only infecting Men, but the very Seats and Stones, as *Lucillus* has very well said of a certain Physician, in a Greek Epigram.

Alcon but touch't Jove's Statue, *straight the stone,*
Though Marble, feels the hot Contagion:
Whence from his ancient Temple they remove
The Marble God, so much their healths they love.

Now when they meet together in Consultation, then there is a strict examination what the Patient cack'd and pis's'd that night; and going about like the *Ephori* of the *Lacedemonians*, to pronounce sentence of Life and Death, 'tis a strange, but sad thing to hear, with what Heats and Alterations, not one agreeing in one thing, they brangle about the sick-mans bed; as if they were hired not to Cure, but to dispute; with no small trouble to the distemper'd person, according to the Verse of *Menander*:

A Prating Doctor is a new Disease
Unto the sick ——

At length producing some Aphorisms, to shew their Scholastick Learning, which they have always ready for use, and invoking *Hippocrates*, *Galen*, *Avicen*, *Rasis*, *Averroes*, *Apponius* their Conciliator, and the rest of their Deities, whose Names only give them the credit of their Learning; when they have sufficiently contended and disputed about the Causes, Signs, Affections, and Critical days, at length they come to the application of some Remedy, which ought to have been the head

head and tail of the whole business; but that they pass over with some impertinent Order: for out of Envy to one another, they will not communicate their Secrets one to another; as if that would be lost to them, which they discover to others: and therefore they have recourse to the Common Method, which if it fail 'um, then they flee to the Empirical part, as to a sacred Anchor, by Rashness to help what Reason resists; affirming it to be better to try a Doubtful Remedy, than none. Or else they leave the Patient, if their courtesie be less toward him, to future Prognosticks, saying for excuse, that *Hippocrates* forbids Remedies to be given to those who are in a desperate condition. Or else if they be any thing Religious, they cast the fault of the Disease upon some of the Saints; or else prescribe this their last Antidote: & *one Proctor, Witnesses in number seven, one Priest with Holy-water and Oyl, and dispose of thy estate, for thou art a dead man.* Hence *Rasis*, conscious to himself of the great stupidity of sick people, as also of the contentious stolidity of the Physicians, giving advice both to the Patient and to the Physician, perswades in his Aphorisms to take only one Physician: for the Errour of one, brings great shame; and the advantageous Success of one, is equally prais'd; but he that makes use of more than one Physician, commits the greatest Errour. Thus *Rasis*. This is confirm'd by that ancient Inscription in the Monument, *A Troop of Physicians was his bane*; and by the Greek Proverb, *The admittance of many Physicians lost the Patient*: as also by that saying of dying *Adrian*; *Multitude of Physicians has kill'd a Prince.* Therefore there cannot be more profitable or more wholesome Counsel given for the preservation of Health, than to abstain from Physicians: for we owe our Health to God, not to the Physicians. Therefore was *Asa* King of *Judah* reprehended by the Prophet, because he

sought not the Lord in his ſickneſs, but truſted to the skill of the Phyſician; to whoſe directions they who give themſelves over, can never be well. For there is no life ſo comfortleſs, as that which is governed by, and leans upon the confidence of their Art. Were it true that Phyſicians knew, and I would they did know, of the vertues and efficacies of the Elements, Herbs, Roots, Flowers, Fruits, Animals, Minerals, and of all things which Parent Nature produces; yet would they be ſo far from making a man immortal, that they would not be always able to cure a ſlight diſeaſe. How often has the Remedy fail'd, that ought to have cur'd! that which the Remedy ought to have thrown off, it hath not; and at laſt, after great pains and coſt, the patient dies, even in the preſence of the Phyſicians. What hope then can we repoſe in the Phyſicians, whoſe experience, as their own *Hippocrates* confeſſes, is erroneous? What certainty can the Phyſicians promiſe us, if it be true that *Pliny* writes, That there is no Art more inconſtant than Phyſick, nor more ſubject to change? Many Nations there were of old, and now to this day living without Phyſicians, ſtrong and luſty beyond the age of Decrepitneſs, exceeding an hundred years? Contrarily, thoſe more ſoft and delicate people, who make uſe of Phyſicians, for the moſt part grow old e're they have liv'd half their years. And the Phyſicians themſelves we find more crazie and ſhort-liv'd than other people. Hence one anſwer'd *Lacon*, ſaying to him, *Thou haſt no diſtemper. Becauſe* (ſaid the other) *I am not a Phyſicians wife.* Another ſaying to him, *You are a true old man. Becauſe* (ſaid he) *I never us'd Phyſicians advice.* Shewing, that there is no way more certain to Health and Old-age than to want a Phyſician. If any one ſhall ſay, that many have recovered by the help of the Phyſicians; we anſwer, that many more have dy'd, toward whoſe relief the Phyſicians

cians skill has nothing at all avail'd. And let 'um remember this Verſe in *Auſonius*:

——They ſcap'd from ill
By help of Fate, not of the Doctors skill.

The *Arcadians*, as *Pliny* relates, uſed no other Medicaments than Milk in the Spring, becauſe then the Herbs were moſt full of Juice: and they choſe above the reſt Cows milk, as feeding moſt upon Herbs. The *Laconians*, *Babylonians*, *Egyptians*, *Luſitanians*, as *Strabo* and *Herodotus* affirm, rejected all Phyſicians: But they brought forth their ſick into the Streets and Market-places, that they who had eſcap'd the ſame diſeaſe, might adviſe them to the Remedies they had try'd before; believing, as *Celſus* delivereth, that nothing did more conduce to recovery than Experience, wherein we find the moſt learned Doctors often overcome, by ſilly Country old Women, one of which has done more good with one ſingle Herb or Plant, than the moſt famous Doctors, with all their moſt elaborate Receipts: for they endeavouring the cure of diſeaſes by a compounded mixture of ſeveral Drugs, go more by Conjecture, than by any true knowledge of the cauſe or reaſon of the diſtemper; rendring the whole Art of Phyſick meerly a thing of Chance and Gueſs: whilſt the poor woman, knowing the vertue and effect of her ſimple Remedy, more eaſily by a natural force of a try'd Receipt ſhall overcome and cure a diſtemper. On the other ſide, the Phyſicians, by the help of Drugs and precious Gums brought from *India* at great charge and expences, promiſe great Cure; the poor Woman, by cheap and eaſie Remedies that grow in her own garden, doth not only promiſe, but reſtore Health. Nay, the Phyſicians themſelves confeſs that they have ſeveral of them learnt more excellent Receipts from

Women, worthy to be recorded in their Works, and be made publick to poſterity: ſuch as is the Receipt againſt the pain in the Head, which *Avicen* ſo much extols. Now if Phyſick, which ought to reſtore the temperament of Health, conſiſt in proportion and temperament of things both between themſelves, and alſo with the bodies to which they are attributed; and that it was the moſt diligent care of the Phyſician to proportion and temper Medicaments, and to leave 'um ſo temper'd by juſt and harmonical weight and proportion to the bodies and tempers of the ſick: what a ſtrange arrogance and impudence is it for others, not only to change, but to add, ſometimes to neglect, ſometimes to know nothing thereof! Whence it follows, that as the agreeing temperament of a Medicament brings Health; ſo the diſproportionate mixture cauſes pain, increaſes the diſeaſe, and brings death. And therefore a Country-woman ſhall cure more ſafely with a Garden-receipt, than a proud Phyſician with all his prodigious coſtly and conjectural Medicaments. Many moſt excellent Phyſicians were of opinion, that the beſt way of Curing was by ſimple Medicaments. To which purpoſe having ſearch'd into the qualities of Simples and found them out, they have left us famous Volumes upon thoſe Subjects, as *Chryſippus* of the Colewort, *Pythagoras* of the Onyon, *Marchion* of the Raddiſh, *Diocles* of the Turnep, *Phanias* of the Nettle, *Apuleius* of Betony; and many others, of other Herbs and Roots. But your Shop-phyſicians ſo little regard theſe things, that they contemn 'um, call them Simpletons, that take notice of Simples. But thoſe Phyſicians that make uſe of Simple Medicaments, I aver, are the perſons to be both followed and conſulted. But for your Shop-Doctors, I wiſh all people to avoid 'um, as meer *Hocus-pocus*'s, and Witches, living upon our deaths, by means of their prodigious Compoſitions,

and

and meerly making a Lottery of our Lives. For seeing that compounded Medicaments must of necessity consist of such things whose qualities are altogether disagreeing and repugnant; it is very difficult, if not altogether impossible, to promise any thing of Certainty, but only by Thought, Conjecture, and Opinion; and when there are innumerable things which singly might be advantageous, the Physician only jumbles those together which Chance and Fortune offer to his memory. Whence it happens, that that compounded Medicament receives its efficacie not from the qualities of the Simple Ingredients, but from the Fancy and Unlucky choice of the Physician, while he by some secret and hidden motive, whether Natural, Celestial, Demoniacal, or Fortuitous, is prompted to chuse this or that thing before another. And indeed, this is the vulgar Saying, and which they themselves confess, that one Physician is more fortunate than another, and that many times the Ignorant proves more successful than the Learned. I my self have known and seen a most Learned Physician, under whose Cure very few have escaped: I have known another half-witted fellow, that has happily cur'd not only his own Patient, but those who have been left in a desperate condition by others. And I remember I have read of a Physician that cur'd all Noblemen and rich men that fell into his cure; but all his Patients that were of a mean condition, either dy'd or run very great hazards. Hence we may easily see, that this Shop-physick, where the good Fortune rather than Learning of the Physician prevails, is to be lookt upon only as a piece of Fortune-telling, and to be exploded and condemned only as an Art of Murther and Witchcraft. Which made the *Romans*, when *Cato* was Censor, to expel all Physicians, not only out of *Rome*, but out of all *Italy*, as abominating their Cruelty and Lying, for that they kill'd more than they

they heal'd; and for that being very dextrous at poysoning, by Hatred, Ambition, or Gain, they were easily hir'd to administer Poyson with their Physick, and for Reward to entrap the lives of men. Thus the Physician of *Pyrrhus*, whether *Timocharis*, according to *Gellius*, or *Nicias*, as others report, who promis'd *Fabricius* to poyson his Lord and King: but *Fabricius* detesting the fact, admonisht *Pyrrhus* in a Letter to have a care of his Physician: of which *Claudian* thus writes.

The Romans for their vertue ever fam'd,
The Traytor and his Treason still condemn'd.
Fabricius *nobly to his Foe declares*
What his own servant 'gainst his life prepares.
He fairly taught to vanquish, that his War
All acts of secret Treason did abhor.

Cato in *Pliny* writes to his son about the Physicians of the Greeks: *They have sworn to kill all the Barbarians with their Physick; but this they do for Money, to gain Credit, that they may make the quicker dispatch.* And a little after he adds: *Whence then proceeded so many cheats in Wills, the same means they have now to hide Adulteries; as by the example of* Eudemus, *in* Livia, *wife of* Drusus Cæsar. *Socrates* also in *Plato* advises not to let Physicians multiply in a City. It were very convenient for the Common-wealth, that there were none, or very few; and that there were a Law to make their Unskilfulness and Negligence capital. For it is a Capital crime; and it matters not whether a Physician have endangered a mans life by Folly or Negligence, by Ignorance or Malice, unwittingly or designedly: and that there should not be such an Impunity for Physicians to destroy Mankind, who have only this common honour with the Hangman, to be hired to kill men, and only to be rewarded for Murther, for which

which all other men are condemn'd without mercy. This is the Difference between the one and the other, That the Hangman puts none to death, but what have receiv'd ſentence of death by the Judges; the Phyſician deſtroys the Innocent without any ſentence paſt. Therefore the Pontifical Conſtitutions forbid Clergie-men to practiſe Phyſick, as if they might be as lawfully Hangmen as Phyſicians. Not imprudently alſo *Cato* proſecuted them, as being ſuch as ſtrive to increaſe the Fame of their Art by Novelty; and when they have nothing new, try their Experiments with the hazard of our lives, and learn their Art by prolonging and increaſing our diſtempers, to their own profit and advantage alſo. Therefore to remedie this miſchief, the *Ægyptians* had a Law, that the firſt three days the Phyſician was to cure the ſick, with the hazard of the Patients life; after three days, at the peril of his own.

CHAP. LXXXIV.

Of Apothecaries.

AND now for the Cooks, whom they call *Apothecaries*, the Titles of whoſe Boxes contain Remedies, the Boxes themſelves Poyſon, or as *Homer* ſings,

Compounded Medicines, many hurtful, many good.

For when they themſelves will be at no loſs, they compel us to purchaſe our deaths at great prices; while they cauſing us to take one thing for another, or mixing ſome old rotten Drugs, whoſe vertues are quite loſt, they many times give us a deadly Drink, inſtead of

of a Reſtorative Potion: while they buy old Emplayſters, Unguents, Collyries, and Pill-meſſes, made for gain of the dregs of the Druggs; and not able to diſcern otherwiſe, are cheated with the Sophiſtications of the barbarous Merchants. I could here ſhew their moſt pernicious Quarrels about the ſimple Medicines which they uſe, and their Error about the Names of their Medicinal Druggs, by them miſunderſtood, and worſe made uſe of: all which *Nicholaus Leonicenus* has diſcover'd in a large Volume. I paſs over their prodigious Compoſitions, their Mixtures of many external Simples; which while they jumble together, thinking to make one Medicament agreeing with all Conſtitutions, they effect nothing but what is ſaid of that Poetical Chaos:

——A rude and undigeſted heap,
A ſluggiſh weight, and without form or ſhape.
The diſagreeing ſeeds of things ill joyn'd,
While to one Lump confin'd:
Cold fights with Heat, Drowth Moiſture would deprive;
Soft things with hard, and light with heavy ſtrive.

Grant that there be ſome Compoſitions invented by the ancient Phyſicians which may have prov'd uſeful, and which by the Vote of Experience may be receiv'd; yet are they far from the true Method, and condemn'd by the Phyſicians by the compulſion of their own Conſciences, and every way exploded by *Pliny*, *Theophraſtus*, *Galen*, *Plutarch*, *Hippocrates*, *Dioſcorides*, *Eraſiſtratus*, *Celſus*, *Scribonius*, and *Avicen*; whoſe words to repeat here, would be too tedious. Nor are they ſo much blamed by thoſe ancient Authors, but alſo by many of the Moderns; among which, *Arnoldus de Villa nova* thus aſſerts, in one of his Maximes: *When a man has Simples at hand, I doubt whether it be convenient*

ent to uſe Compounds. But while Simples are either wholly neglected, or elſe not known, all Medicaments are fetcht from thoſe two great Luminaries of the Apothecaries and Druggiſts Treaſuries, *Meſues* and *Nicholaus*, and the gilded Pictures and Inſcriptions of their followers. Hence it comes to paſs, that while Phyſicians for their own eaſe ſubmit the lives of men to their Confidence in the Apothecaries; and while they without Learning, without Knowledge, truſting to the barbarouſneſs of Merchants for their own profit, make a ſtrange and confuſed Medley in their Shops, that there is more harm got by the Medicament than by the Diſeaſe. Now as concerning the Sophiſtication of coſtly Drugs, which are ſometimes counterfeited with ſo much Art, that many knowing perſons are deceiv'd; it would be better for the general health of Men, and for the Common-wealth, to forbid the uſe of all Exotick Medicaments, which are brought in by Pyratical Merchants, at ſuch Miraculous prices, to the bane of the Inhabitants; to reduce the Phyſicians to a Method, and to bind up the Apothecaries by ſuch a Law, as once *Nero* is ſaid to have made in *Rome*, when it was better than now it is, by which they were compell'd to uſe only thoſe Medicaments which the Country produces, as being moſt agreeable to the nature of the Natives, as alſo freſher, of more choice, and to be gotten with leſs coſt and difficulty, and with leſs danger than thoſe forreign ones, the greateſt part whereof are to be ſuſpected as ſophiſticated, or damaged in the Ship, or elſe not gathered in due time and place; from which ariſes eminent hazard: for *Coloquintida* not ripe, cauſes Bleeding and Death; and that which grows alone, is abſolute Poyſon. So the Male *Agarick* is deadly, and by how much the more old, the more Lethiferous. *Scammony* and *Terra Lemnia* are both ſophiſticated, and there is no Credit to be given to the Seals.

Seals. Now I would fain know what need there is to uſe theſe Foreign Medicaments, when our own Country produces thoſe which are of equal vertue and efficacy? Is it not an egregious piece of Folly, to fetch thoſe things from *India*, which we have better at home? As if our own Soyl and Sea did not ſuffice; but preferring Foreign things before the growth of our Country, Coſtly before Cheap, and hard to be got, before eaſie to be obtain'd. Is it impoſſible to cure the Spleen without *Armoniack*, or the Liver without *Sanders*? Is it impoſſible to cure the Ulcers of the inward parts without *Bdellium*? or to give eaſe to the head without Musk and Amber, or to the Stomach without Mace and Coral? Were theſe Medicaments convenient for our bodies, Nature, that provides abundantly for all things, would have provided 'um among us. Did not our forefathers live more healthy without 'um? And therefore it is the Slothfulneſs of the Age, that ſearch not into the nature of our own Simples, but prefer the Trifles and Inventions of Apothecaries, who conſult not the Common ſafety, but their own Profit; perſwading us that there is no Health but in Coſtly folly: to whom the Prophet *Jeremy* thus ſpeaks: *Is there no Balm in Gilead? is there no Phyſician there?* In all Lands and Regions, Nature produces Herbs, and appropriates them to the Conſtitution, Age, and Climate wherein the people dwell. Should we grant that ſome Drugs are of greater force and efficacie in ſome places, and at ſome times, yet can we not believe 'um wholeſome, but to the people in thoſe Countries where they were produc'd. But there are ſome Robbing Empiricks that perſwade us that none but ſtrange and uncouth Medicaments are moſt available, without which there can be no Health: trying their Experiments at the expences of the miſerable; mingling the moſt hurtful Inſects and Reptils in their Medicaments;

caments; and as if all other Remedies were defective, using humane fat, and flesh of men embalmed in Spices, which they call *Mummy*, which they cause men to eat, as it were to attone Nature.

CHAP. LXXXV.

Of Chirurgery.

CHirurgery remains, another part, which cures the external Deformities and Diseases of the body; whose Operation is manifest, and whose Rmedies are certain: for all other Physicians work under ground. Chyrurgeons see and feel what they do, and as occasion requires, change, apply, and remove their Remedies. And this among all the Arts of Physick was first in use. For men accustoming themselves to War, and to receive Wounds, it was necessary to seek out for Cure. They found that the evil proceeded from Man, and therefore expected the Remedy from him. Other Diseases and inward pains, as proceeding from the anger of the Gods, they thought incurable by natural means. Therefore the first Inventor of Chirurgery is said to be *Apis* King of the *Ægyptians*, or, as *Clemens Alexandrinus* records, *Misra* the son of *Cain*, Nephew of the great *Noah*. Of the cure of Wounds *Æsculapius* was the first that wrote; after him, *Pythagoras*, *Empedocles*, *Parmenides*, *Democritus*, *Chiron*, and *Pæon*, became excellent therein. *Pliny* relates that *Archagatus* the *Peloponnesian* was the first that practis'd Chyrurgery in *Rome*; and that for his Cruelty in Cutting and Burning, he was publickly named the *Wound-maker*; afterwards the name was changed into *Hangman*, or *Executioner*: at length they despised the whole Art,

Art, and forbid it. Chirurgery therefore is no leſs famous for Faction among great Authors, and the Authority of great men, than infamous for its bloody Cruelty, and the Naſtineſs of its Practitioners.

CHAP. LXXXVI.

Of Anatomy.

HOwever it is excell'd by Anatomy in Cruelty, being the Slaughter-houſe of both Phyſicians and Chyrurgeons, wherein they were formerly wont to cut up the bodies of condemned Perſons yet alive and breathing, with moſt cruel Torments. At this day, out of reverence to Chriſtian Religion, they are grown more milde, firſt ſuffering the bodie to dye, then with their own hands, with all ſorts of Cruelty, raging, and diſmembring the dead Carcaſe, to obſerve the ſituation, order, weight, frame, nature, and all the ſecrets of the dead, thereby to underſtand how the better and more effectually to cure the living. A cruel kind of diligence, and a ſpectacle no leſs horrid and abominable than impious!

CHAP. LXXXVII.

Of the Art of Curing Cattle.

THere is another ſort of Phyſical practice which conſiſts in the Cure of Cattle, more certain and more profitable than the reſt, invented, as they ſay, by *Chiron* the Centaur, and wrote of by *Columella*, *Cato*, *Varro*,

Varro, *Pelagonius*, *Vegetius*, and other eminent Authors. But this your fine Phyſicians account ſo great a ſhame to practiſe, that they are utterly ignorant thereof; ſo delicate, that like the Lapwing, they are never well, but when they are neſtling in the Dung and Ordure of men: ſo that if any one require a Remedy for his Beaſt, inſtead of a Cure, he ſhall receive nothing but ill words: As if it did not belong to them, to cure not only men, but alſo other Creatures, eſpecially thoſe which are profitable to men. For which purpoſe *Alphonſus*, King of *Arragon* kept in pay two moſt expert Phyſicians, and commanded them diligently to examine what Method of Cure, and what Remedies were moſt proper for the ſeveral Diſeaſes of Beaſts. Which they obſerving, put forth a moſt excellent Treatiſe thereof. The ſame of late years did *John Ruellus* of *Paris*, a perſon skilful in both Languages, and the firſt Phyſician that compil'd a Volume of the Diſeaſes of Horſes, and their Cures, extracted out of the Works of moſt antient Authors; *Apſirchus*, *Hierocles*, *Theomneſtus*, *Pelagonius*, *Anatolius*, *Tiberius*, *Eumelus*, *Hemerius*, *Africanus*, *Emilius* the Spaniard, and *Litorius*, the Beneventan: a Work very profitable for all Farriers, and very advantageous to the Commonwealth.

CHAP. LXXXVIII.

Of Dieting.

THere is yet the Dieting part of Phyſick, the firſt Author whereof was *Aſclepiades*, who altogether rejecting the uſe of Medicaments, reduced all cure to the Order of Diet, obſerving the quantity, quality, and

ſeaſoning of Meats; from whom other Phyſicians do not much diſagree, yet believing that the one has want of the other, that Diet is aſſiſted by Medicaments, and Medicaments by order and courſe of Diet. Upon theſe grounds, they command, forbid, curſe, and diſcommend the Meats and Drinks that God has created, framing Rules of Diet difficult to be obſerv'd; and thoſe morſels which they forbid others to taſte of, they themſelves, as Hogs eat Acorns, greedily devour; and thoſe Laws of living which they preſcribe to others, they themſelves either altogether neglect, or contemn. For ſhould they live according to their own Rules, they would run not a ſmall hazard of their Health; and ſhould they permit their Patients to live after their own Examples, they would altogether loſe their profits. But of theſe Diet-mongers thus St. *Ambroſe* writes: *The Precepts of Phyſick are contrary to divine living; for they call men from Faſting, ſuffer 'um not to watch, ſeduce 'um from opportunities of meditation. They who give themſelves up to Phyſicians, deny themſelves to themſelves.* And St. *Bernard* upon the Canticles, thus aſſerts: *Hippocrates and Socrates teach how to ſave Souls in health in this world: Chriſt and his diſciples, how to loſe 'um: which of the two will ye have to be your Maſters? He makes himſelf noted, that in his diſputations teaches how ſuch a thing hurts the Eyes, this the Head, that the Stomach; Pulſe are Windy, Cheeſe offends the Stomach, Milk hurts the Head, drinking Water is hurtful to the Lungs: whence it happens, that in all the Rivers, Fields, Gardens and Markets, there is ſcarce to be found any thing fitting for a man to eat.* But grant theſe words of St. *Ambroſe* and *Bernard* were only written to the Monks, for whom perhaps it is not ſo needful to take ſo much care of their Healths, as of their Profeſſions: and that variety of diſhes and feaſts may not be unlawful for civil men to uſe, with conſideration of their Health; the

firſt

firſt the Art of Dieting performs, the ſecond the Art of Cookery, being the dreſſing and ordering of Victuals. For which reaſon *Plato* calls it the Flattereſs of Phyſick; and many account it a part of Dietary Phyſick. Though *Pliny* and *Seneca*, and the whole throng of other Phyſicians, confeſs that manifold Diſeaſes proceed from the variety of Coſtly Food.

CHAP. LXXXIX.

Of the Art of Cookery.

THe Art of Cookery is very uſeful, and not diſhoneſt, ſo it exceed not the bounds of Diſcretion. For which reaſon, very great and moſt temperate perſons have been induc'd to write of Cookery, and Dreſſing of Meat. Of the *Greeks*, *Pantaleon*, *Mithecus*, *Epiricus*, *Zophon*, *Egeſippus*, *Pazanius*, *Epenetus*, *Heraclides*, *Syracuſanus*, *Tyndaricus*, *Sicyonius*, *Symonactides*, *Chius*, and *Glaucus Locrenſis*. Among the *Romans*, *Cato*, *Varro*, *Columella*, *Apicus*: and among the Moderns, *Platina*. The Aſiaticks were ſo intemperate and luxurious in their Feeding, that they were known by the Sirname of Gluttons, which we therefore call *Aſotæ*. Therefore we read in *Livy*, that after the conqueſt of *Aſia*, Foreign Luxury firſt enter'd into *Rome*, and that then the *Roman* people began to make ſumptuous Banquets. Then was a Cook a moſt uſeful Slave among the Ancients, and began to be much eſteemed and valued; and all bedabl'd with Broth, bedaub'd with Soot, with his Pots, with his Platters and Diſhes, Peſtles and Mortars, was welcom'd out of the Kitchin into the Schools: and that which before was accounted but a vile Slavery, was honour'd as an Art:

whose chiefest care is only to search out every where for provocatives of Appetite, and to study out in all places for Dainties to satisfie a most profound Gluttony. Abundance of which *Gellius* cites out of *Varro*: as, the Peacock from *Samos*, the *Phrygian* Turkey, Cranes from *Melos*, *Ambracian* Kids, the *Tartesian* Mullet, Trouts from *Pessmuntium*, *Tarentine* Oysters, Crabs from *Chios*, *Tatian* Nuts, *Ægyptian* Dates, *Iberian* Chesnuts. All which Institutions of Bills of Fare were found out for the wicked wantonness of Luxury and Gluttony. But the Glory and Fame of this Art *Apicius* above all others claim'd to himself; that as *Septimus Florus* witnesses, there were a certain Sect of Cooks that were call'd *Apicians*, propagated as it were in imitation of the Philosophers. Of whom thus *Seneca* hath written: *Apicius* (saith he) *liv'd in our Age, who in that City, out of which Philosophers were banisht as corrupters of youth, professing the Art of Cookery, hath infected our Age.* *Pliny* also call'd him the Gulph and *Barathrum* of all Youth. At length, so many Subjects of Taste, so many provocatives of Luxury, so many varieties of Dainties were invented by these *Apicians*, that at length it was thought requisite to restrain the Luxury of the Kitchin. Hence those ancient Sumptuary Laws and Edicts against Riot; that is to say, *Archian*, *Fannian*, *Didian*, *Licinian*, *Cornelian*, and the Laws of *Lepidus*, and *Antius Restio*. *Lucius Flaccus* also, and his Colleague, Censors, put *Durcnius* out of the Senate, for that as a Tribune of the people he went about to abrogate a Law made against the excessive prodigality of Feasts. In defence whereof, how impudently *Duronius* ascended the Pulpit for Orations! *There are Bridles*, said he, *put into your mouths, most noble Senators, in no wise to be endur'd: ye are bound and fetter'd with the bitter Chains of Servitude. For there is a Law made, that commands us to be frugal: Let us therefore abro-*

gate the Command, deformed with the ruſt of ghaſtly Antiquity: for to what purpoſe have we liberty, if it be not lawful for them that will, to kill themſelves with Luxury? There were alſo many other Edicts, all now antiquated and abrogated; ſo that no Age has been more indulgent to Gluttony, than this wherein we now live: and for that cauſe, ſaith *Muſonius*, and after him our *Jerome*, *we travel by land and ſea, to fetch Wine, and coſtly Cates to pour down our Gullets.* So many Taverns, ſo many Ale-houſes, ſo many Victualling-houſes among us, where men are deſtroyed by Gluttony, Drunkenneſs, and Luxury, that many times, to the detriment of the Commonwealth, they conſume whole Patrimonies: ſo many varieties of Sauces, ſo many Rules, Obſervations, and Table-ceremonies, that the ſplendid Banquets of the *Aſiots*, *Mileſians*, *Sybarites*, *Tarentines*, of *Sardanapalus*, *Xerxes*, *Claudius*, *Vitellius*, *Heliogabalus*, *Galienus*, and the reſt of thoſe ancient Gluttons, whom Hiſtory records to have exceeded all other Nations and perſons in the pleaſures of the Kitchin, are but meer ſordid, rude, and ruſtick Junkettings, compar'd with the ſumptuous Feaſts of Great perſons now adays. A neat and handſome entertainment will not ſerve turn, unleſs there be an abundance, even to create Loathing, and to fuddle *Hercules* himſelf, who was wont to drink out of the ſame Veſſel that carried him; meat more than would ſatisfie *Milo* the *Crotonian*, or *Aurelianus Phago*; the firſt of which was wont to eat up Thirty loaves of bread, beſides meat, at a meal; the other at the Table of *Aurelian* devoured a whole Boar, a hundred Loaves, a Weather, and a Porkling. He drank in a Bowl that held more than a Tun. Theſe things are now cuſtomary at our great publick Country feaſts, and Dedications of Temples. You would ſwear they were celebrating *Orgia* to *Bacchus*, they are ſo contaminated with Madneſs, Quarrelling, Bloodſhed,

and all the Impieties attending Gluttony and Drunkenneſs. You may there behold the Banquets of the Centaurs, whence none return without a broken pate. Thus we find *Ovid* deſcribing the Voracity of *Eriſichthon.*

Without delay, what Sea, what Earth, what Air
Affords at his command they ſtraight prepare:
Yet at full Tables he complains of Hunger,
And for a Feaſt of Feaſts he calls in anger.
What a whole City or a Land ſupplies,
For the content of One will not ſuffice.
The more his guts devour, the more he craves,
As Rivers are exhauſted by the Waves,
While the inſatiate Sea, and thirſty Sands,
Drink up the Floods ſtill rouling from the Lands.
Or as the Fire no nouriſhment refuſes,
Burns all that comes, but neither picks nor chuſes,
And ſtill the more 'tis fed, it feeds the more:
Thus Eriſichthon's *prophane Chaps devour*
All ſorts of Food; in him Food is the cauſe
Of hunger; and he ſtill employs his Jaws
To whet his Appetite.———

Among the *Greeks* and *Romans* there were a ſort of people call'd Wreſtlers, men of moſt greedy and voracious Appetites: but their Infamy was at length outvy'd and exceeded by Conſular Magiſtrates and Emperours. For *Albinus*, who formerly rul'd in *Gaul*, devour'd at one Supper an hundred Peaches, ten Melons, fifty large green Figs, and three hundred Oyſters. And *Maximinus* the Emperour, who ſucceeded *Alexander Memmeas*, ate forty pound of fleſh in one day, and drank an *Amphora* of Wine, containing 48 quarts. *Geta* the Emperour was alſo a prodigious Epicure, cauſing his Diſhes to be brought in Alphabetically, and would

would continue feeding for three days together. Now what greater Impiety, when God and Nature has provided Meats and Drinks for us, to preſerve Health, and ſtrengthen Nature, for us to abuſe them with various artifices for Pleaſure, and to devour them beyond the capacity of Humane Nature? thereby contracting to our ſelves incurable Diſeaſes, whereby we find it apparently true what *Muſonius* ſays, *That Maſters are leſs ſtrong, leſs healthy, leſs able to endure labour than Servants; Countrey men more ſtrong than they who are bred in the Citie; thoſe that feed meanly, than they who feed daintily: and that generally the latter ſort live longer than the former.* Nor are there any other perſons more troubled with Gouts, Dropſies, Colicks, and the like, than they who contemning a ſimple diet, live upon prepared Dainties. Of which Opinion is *Celſus*: *The moſt profitable diet for man,* ſaith he, *is ſimple; multiplicity of taſts is peſtiferous; and all ſpic'd meats are unprofitable, for two cauſes: Becauſe more is conſum'd becauſe of Sweetneſs, and leſs concocted than ought to be.* Therefore many grave and wiſe men have utterly condemned this indulging to the Appetite, as moſt pernicious. But as for thoſe that under pretence of Religion, neither hate pleaſing their Palates nor Luxury, but onely ſome ſorts of meat; abſtaining from Fleſh, they fill and feaſt themſelves with all ſorts of Fiſh, and ſwill themſelves with wine; to which they bring their lips, tongues, teeth, and bellies armed, but not their pockets: theſe are certainly worſe than the *Epicureans* themſelves. But of theſe things enough. Let us now paſs from Cookery to *Gebrica*, that is, to the Alchymiſts Cook-room, where there is no leſs conſumed than in exceſſive Feaſting.

CHAP. XC.

Of Alchymy, or Chymistry.

ALchymy, or Chymistry, is an Art, if it may not be rather called a Fucus, or Persecution of Nature, however of very great Fame, and the same unpunish'd Imposture; whose vanity easily betrays it self in this, that it promises what Nature neither can suffer nor perform: seeing that all Art is but an Imitation of Nature, coming short thereof by many degrees; and that the force of Nature is far short of the force of Art. But Chymistry's

An Art which good men hate, and most men blame,
Which her admirers practise to their shame,
Whose plain Impostures, easie to perceive,
Not only others, but themselves deceive.

While they seek to change the Natures of things, and presume to find out the blessed Philosophers Stone, as they call it, which, like *Midas*, is to change whatever it touches into Gold: then they pretend to fetch down from the inaccessible heaven a Fifth Essence, whereby a man shall not only gain the Riches of *Cræsus*, but perpetual Youth and Immortality.

But among all the undertaking Crowd,
Not one appears, whose Miracles allow'd
The matter prove. ———

However, they get a small Livelihood by some Physical Experiments, as also by some Paints and effeminate Fu-

Fucuſſes, which the Scriptures call *the Ointments of harlots*; whence the Proverb, *Every Alchymiſt is a Phyſician or a Sope-boyler.* They enrich the ears of men with vain words, but empty their Pockets of their Money. Whence it appears to be no Art, but a Compoſition of Trifles, and inventions of mad brains. However, they find out men ſo covetous of ſo much happineſs, whom they eaſily perſwade that they ſhall find greater Riches in *Hydargyrie*, than Nature affords in Gold. Such, whom although they have twice or thrice already been deluded, yet they have ſtill a new Device wherewith to deceive 'um again; there being no greater Madneſs, than to believe the *fixed Volatile*, or that the fixed Volatile can be made. So that the ſmells of Coles, Sulphur, Dung, Poyſon, and Piſs, are to them a greater pleaſure than the taſte of Honey; till their Farms, Goods, and Patrimonies being waſted, and converted into Aſhes and Smoak, when they expect the rewards of their Labours, births of Gold, Youth, and Immortality; after all their Time and Expences; at length, old ragged, famiſht, with the continual uſe of Quickſilver paralytick, onely rich in miſery, and ſo miſerable, that they will ſell their ſouls for three farthings; ſo that the Metamorphoſis which they would have made in the Metals, they experiment upon themſelves. for inſtead of Alchymiſts, Cacochymiſts; inſtead of being Doctors, Beggers; inſtead of Unguentaries, Victuallers, a laughing-ſtock to the people: and they who in their youth hated to live meanly, at length grown old in Chymical Impoſtures, are compell'd to live in the loweſt degree of poverty, and in ſo much calamity, that receiving nothing but Contempt and Laughter, inſtead of Commendation and Pity, at length compell'd thereto by Penury, they fall to Ill Courſes, as Counterfeiting of Money. And therefore this Art was not only expell'd out of the Roman Commonwealth, but alſo pro-

prohibited by the Decrees of the sacred Canons of the Church. And if now there were a Law to forbid any of them to practise this Art without the special favour and license of the Prince, upon the forfeiture of their goods, and proscription of their persons, we should have less false Money made, wherewith many are now deceived, to the great damage of the Commonwealth. For which reason it is thought that *Amasis* King of *Ægypt* made a Law, whereby every Magistrate was compell'd to give an account what Art or Science he most favour'd; which he that did not, underwent a very severe punishment. Many things could I say of this Art, of which I am no great Enemy, were I not sworn to silence, a custom impos'd upon persons newly initiated therein, which has been so solemnly and religiously observed by the Ancient Writers and Philosophers, that there is no Philosopher of approved authority, or Writer of known fidelity, who hath in any Place made mention thereof: which hath caus'd many to believe that all the Books treating of this art were made of late days; to which the names of the Authors, *Giber*, *Morienus*, *Gigildis*, and the rest of the whole Croud, give no small confirmation; the Obscure words which they use, and the unaptness of their language, and their ill Method of Philosophising. Some have thought the Golden Fleece to be a certain Chymical Book written after the ancient manner in Parchment, wherein was contained the way of making Gold. Of which sort when *Diocletian* had got together a great many among the *Ægyptiens*, (who were said to be very skilful in this Art) he is said to have burnt them all, lest the *Ægyptians*, confiding in their Riches, and easie means of obtaining Treasure, should at one time or other revolt from the *Romans*. And therefore was this Art by a publick Edict of the same Emperour render'd infamous. It would be too long to relate

relate all the fooliſh Myſteries of this Art, and empty Riddles, of the Green Lion, the fugitive Heart, the Volant Eagle, the dancing Fool, the Dragon devouring his Tayl, the Swell'd Toad, the Crows Head; of that which is Blacker than Black, of *Mercury*'s Seal, of the Dirt of Fooliſhneſs, (of wiſdom, I ought to have ſaid) and a Thouſand other Trifles. Laſtly, of that one thing beſides which there is nothing elſe, though as common as may be, the bleſſed ſubject of the moſt holy Philoſophers Stone, not to be ſpoken of without incurring Perjury; yet I will ſay ſomewhat of it obſcurely, and in ſuch manner, as none but the Sons of Art ſhall underſtand me. It is a thing which hath a ſubſtance, neither too firy, nor altogether earthy; nor is it a watry, nor ſharp, nor obtuſe quality, but indifferent light and ſoft, or at leaſt not hard; not rough, but ſweet in taſte, ſweet in its ſmell, grateful to the ſight, pleaſant to the ear, and delightful to think on. More I muſt not ſay, nor greater things can I. For I think this Art, by reaſon of my familiarity with it, worthy the ſame Honour as *Thucydides* gives to a good Woman, when he ſays, *that ſhe is the beſt woman, of whom there is leaſt diſcourſe.* I will onely add this, That Chymiſts are of all men the moſt perverſe: for when God ſays, *In the ſweat of thy Brows thou ſhalt eat thy Bread*; and the Prophet in another place, *Becauſe thou eateſt the labours of thy hands, therefore art thou bleſſed, and it ſhall be well with thee:* they contemning the divine Command, and promiſe of happineſs, endeavour to raiſe Golden mountains by Womens labour, and Childrens Play. I deny not but from this Art many excellent Inventions have deriv'd themſelves: hence *Cinaber*, *Minium*, *Purple*, that which they call *Muſical Gold*, and the temperatures of other Colours, had their beginning. To this Art *Aurichalcum*, the changing of Metals, Soders and Tryals, owe their firſt finding out. Guns are the terrible Invention of this

this Art. Hence ſprung the Art of making all ſorts of Glaſſes; a moſt noble invention, of which *Theophilus* hath writ a moſt excellent Treatiſe. But *Pliny* relates that the temperament of Glaſs was found out in the time of *Tiberius*; but the Work-houſe was by *Tiberius* pull'd down, and the Artificer, if we may believe *Iſodorus*, was put to death, leſt the Glaſs ſhould detract from Gold, and Silver and Braſs loſe their value.

CHAP. XCI.

Of the Law in general.

WE come now to the knowledge of the Law, that onely pretends to judge and diſcern between True and Falſe, Equity and Iniquity, Right and Wrong. The chief Heads now-a-days are the Pope and the Emperour, who boaſt that they have all Laws written in the Cabinets of their Breaſts; whoſe Will is Reaſon, and who by their own Arbitrary opinions rule and govern all Sciences, Arts, Writings, Opinions, and whatever other Works of men. For which cauſe Pope *Leo* commanded that no perſon ſhould dare to diſpute or juſtifie any thing in the Church, but by the Authority of the Holy Councils, the Cannons and Decretals, of which the Pope is the Head. Neither is it lawful for us to make uſe of the Interptetations of any the moſt holy and learned Divines, but onely ſo far as the Pope permits, and authorizes by his Canons. And the Canon further commands, that no Book or Volume whatſoever ſhall be received by any Divine, but what is firſt approved of by the Canons of the Pope. The ſame Authority the Emperour claims over Philoſophy, Phyſick, and all the other Sciences, giving no countenance

to

to any Art, till firſt allowed by the skill of his Law, to which all ſorts of Arts and Sciences compar'd, are of no uſe or value. This makes *Ulpian* ſay, *The Law is King of all humane and divine things; whoſe Office it is, as* Modeſtinus *ſaith, to command, forbid, puniſh, permit; than which there are no greater marks of Superiority. Pomponius* defines the Law to be, *the invention and gift of God, and the Maximes of Wiſe-men.* Becauſe all the ancient Law-givers, that their Laws might gain the greater reverence among the Vulgar, feigned that the Laws they wrote were dictated to them by the Gods. Thus *Oſiris* among the *Ægyptians* feigned to have received his from *Mercury*, *Zoroaſtes* among the *Perſians* from *Oromazus*, *Chariundas* among the *Carthaginians* from *Saturn*, *Solon* among the *Athenians* from *Minerva*, *Zamolxis* among the *Scythians* from *Veſta*, *Lycurgus* from *Apollo*, *Numa* from the Nymph *Egeria.* Thus you ſee how this knowledge of the Law arrogates to it ſelf a Power and Soveraignty over all the Sciences and Arts, exerciſing a Tyranny over them, and advancing it ſelf above all other Sciences as the Firſt-born of Heaven, deſpiſes and contemns all the reſt, being it ſelf conſtituted out of the frail and infirm Poſitions and Opinions of men, of all things the moſt ſlender, and ſubject to alteration upon every change of State, Time, or Prince, and which deduces its original from the ſin of our Firſt Parents, the cauſe of all our evils. From whence alſo the corrupt Law of Nature, which is called *Jus Naturale*, firſt deſcended; of which behold the chief Maximes: *Keep off force by force. Break faith with him that breaks faith. To deceive the deceiver is no deceit. A deceiver is not bound to a deceiver in ought. A fault may be recompenſed by a fault. Thoſe that deſerve ill, ought to enjoy neither juſtice nor faith. No injury can be done to the willing. He that buys may deceive himſelf. A thing is worth ſo much as it may be ſold for. A man*

may

may provide for his ſafety with the damage of another. No man is oblig'd to impoſſibilities. Thou or I are to be ruined, it is better that thou be ruin'd than I. With many more of the ſame nature. Moreover, the Law of Nature is, Not to hunger, not to thirſt, to ſuffer cold, or deſtroy ones ſelf with Watching and Labour: which overthrowing all works of Piety and Pennance, eſtabliſhes *Epicurean* Pleaſure for ſupreme Happineſs. The firſt occaſion of War, Bloodſhed, Bondage, Separation of Dominions, was alſo the firſt occaſion of the Law of Nations: after that, came the Civil or Popular Law, which every Nation appropriates to it ſelf; From whence have ariſen ſo many Contentions among men, that there are not words enough to expreſs the ſubjects and matter which they contain. For ſeeing that men were ſo prone to quarrrel, it was neceſſary that there ſhould be an obſervation of Juſtice according to Law, that ſo the Arrogancies of Impiety might be ſuppreſſed, and that innocence might be in ſafety amongſt the Wicked, and that the Good might live quietly among the Bad: theſe are the grounds of Law, of which there have been Legiſlators innumerable. The firſt whereof was *Moſes*, who gave Laws to the Jews; at which time *Cecrops* gave Laws to the Ægyptians: after whom, *Pheroneus* gave Laws to the Greeks: *Mercury Triſmegiſt* gave Laws to the Ægyptians: *Draco* and *Solon* to the Athenians; *Lycurgus* to the Lacedemonians. *Palamedes* firſt made Military Laws for the governing of Armies. *Romulus* firſt of all gave Laws to the Romans, which were called *Curiatæ*. After whom, *Numa* invented the Ceremonies of their Religion; and all the reſt of the ſucceeding Kings added their particular Laws, which being all written afterwards in the Books of *Papyrius*, were afterwards called the *Papyrian Laws*. After that came the Laws of the *Twelve Tables*, the *Flavian* Law, the *Helian* Law, the *Hortenſian*

ſian Law, the *Honorarian* Law, the *Prætors* Law; Decrees of the Senate, Edicts of the People, Law of the Magiſtrates, and Cuſtom, and the power of Law-giving given to every Supreme Prince. I paſs over all thoſe Lawyers, good part whereof are repeated in the ſecond Law of the original of Right. Among thoſe who endeavoured to reduce the Civil Law into a Volume, the firſt was *Cneus Pompey*, next *Cæſar*; but both were prevented by Civil War and untimely death. At length *Conſtantine* renewed thoſe old Laws; and *Theodoſius* the younger reduced them into one Volume, which he called a *Codex*: and after him *Juſtinian* ſet forth the *Codex* now in uſe. But all the Authority of the Civil Law reſts in the People and Princes; neither is there any other Civil Law but what the people eſtabliſh by Common Conſent. Hence *Julian* avers, *That the Laws bind us for no other reaſon, but only for that they are received by the Common Conſent of the people, who by univerſal conſent transferred the power and whole authority upon the Prince; ſo that whatſoever is ordained by the conſent and approbation of the Prince and People, has thereupon, partly by Conſtitution, partly by Cuſtom, the force of a Law, though it be an Error or a Falſhood: for Univerſal Errour makes a Law, and matter adjudged becomes truth.* Which *Ulpian* teacheth us in theſe words: *He ought to be taken for a free-man born, who is ſo adjudged by Sentence, though he were only manumitted; becauſe a matter once adjudged, is to be taken for Truth.* The ſame perſon tells, that one *Barbarius Philippus*, who was a fugitive at *Rome*, demanded the Prætorſhip, and had it: and when he came to be known who he was, yet was it taken for granted, that all whatſoever he had done by vertue of his Office ſhould ſtand good, though he were but a Servant. The ſame perſon confeſſes, that no reaſon can be given for all the Decrees and Laws which were ſet forth by our Anceſtors.

ſtors. Whence we find, that all the Wiſdom of the Civil Law depends upon only Will, and Opinions of men; no other Reaſon urging, than the Regulation of Manners, conveniency of Converſe, power of the Prince, or force of Arms. So that if the Law preſerve the Good, and puniſh the Bad, 'tis then a juſt Law; if otherwiſe, the worſt of evils, by reaſon of the evils enſuing, either through the Toleration, Approbation, or Negligence of the Supreme Magiſtrate. And it was the Opinion of *Demonax*, *That all unprofitable Laws were ſuperfluous, as being intended neither for the Good nor the Bad; ſince the former want them not, the later are never the better for 'um.* Furthermore, ſeeing that *Cato* confeſſes, that there is no Law that can be adapted to all Emergencies, but ſuch were Equity and Rigor are at a cantinual variance; and that *Ariſtotle* alſo calls *Equity the Correction of a juſt Law*, wherein that part is defective, which was generally agreed to; doth it not hence plainly appear, that all the force of Law and Juſtice depends not ſo much upon the Law, as upon the Equity and Juſtice of the Judge?

CHAP. XCII.

Of the Canon-Law.

FRom the Civil flow'd the Cannon or Pontificial Law; which may to ſome ſeem a moſt holy Conſtitution, ſo ingeniouſly does it hide and maſk the precepts of Avarice, and rules of Rapine, under the pretences of Piety; though it contain very few Decrees that regard either Religion, the Worſhip of God, or the Ceremonies of the Sacraments. I forbear to make it out, that ſome are altogether repugnant to the Word of

of God: all the reſt are meer matters of Strife, Contention, Pride, Pomp and Gain; and only Edicts of the Popes, not contented with thoſe already made by Holy men and Fathers, unleſs they may add new Decrees, Chaffie extravagancies: ſo that there is no end or limit of their Canons, which only proceed from the Pride and Ambition of the Popes, whoſe Arrogancie has grown ſo bold, as to command the Angels, to rob Hell, and lay violent hands upon the Souls of the Dead: tyrannizing over the Law of God with their Interpretations, Declarations, and Diſputations; leſt any thing ſhould be wanting or diminiſht from the fulneſs of their Power. Did not Pope *Clement* in a Bull, which is kept to this day at *Vienna* and ſeveral other places, command the Angel to free the ſoul of one that was going to *Rome* for Indulgences, and dying by the way, immediately out of Purgatory, and carry him to Heaven? adding, *It is our Pleaſure that the pains of Hell be no farther inflicted on him*: granting alſo power to thoſe that were ſigned with the Croſs, at their own pleaſures to take three or four ſouls out of Purgatory. Which erroneous and intollerable Boldneſs, if I may not call it Hereſie, the *Pariſian* School then utterly condemn'd and reprov'd; repenting perhaps that they did not report that hyperbolical Zeal of *Clement* as a Fable, that the Story might live rather than die; ſeeing that for all their affirming or denying, there is nothing of injury done to the Authority of the Pope, whoſe Canons and Decrees have ſo pinion'd Theologie, that the moſt Contentious Divine dares neither diſpute or think contrary to the Popes Canons without leave and pardon; as *Martial* ſays of *Rufus*.

What Rufus *ſays*, Rufus *has leave for all,*
Although he laugh, weep, hold his tongue, or braul:
He ſups, drinks, asks, denies; yet ſtill the brute
Has your good leave; without your leave he's mute.

Out of theſe Canons alſo and Decrees we find the Patrimony of Chriſt to be Kingdoms, Donations, Foundations, Wealth, and large Poſſeſſions; and that the Prieſthood of Chriſt is Soveraign power and Command: that the Sword of Chriſt is Temporal Juriſdiction: that the Rock on which the Church is founded, is the Pope: that the Biſhops are not only the Miniſters, but Heads of the Church: that the Goods of the Church are not Evangelical Doctrine, Conſtancy of Faith, and contempt of the World, but Taxes, Tythes, Oblations, Collections, Purple, Mitres, Gold, Silver, Gems, Mannors, and Money. The power of the Pope is to wage War, diſſolve Leagues, abſolve Princes from their Oathes, Subjects from their Obedience, and to make the houſe of Prayer a den of Thieves. Well therefore may the Pope depoſe Biſhops, who can give away other mens rights, commit Simony, diſpenſe with his Oath, and no man be able to ſay to him, Why doſt thou ſo? Well may he, for other weighty reaſons, diſpenſe with all the New Teſtament, and ſend above a third part of the Souls of the faithful to hell. But the Office of Biſhops is not now-a-days to preach the Word, but to confer Orders, dedicate Temples, baptize Bells, conſecrate Altars and Chalices, bleſs Veſtments and Images: But they who are more ambitious than theſe, if leaving thoſe things to be performed by I know not what mean and titular Biſhops, they can procure themſelves to be ſent Kings Ambaſſadours, to be their Chief Miniſters of State, or to attend upon the Queen; ſuch great cauſes may excuſe 'em from ſerving God in the Temples, if they can ſerve the King well at Court. Out of the ſame Fountains ariſe thoſe Equivocations and Shifts to avoid Simony in ſelling and buying Benefices, daily in uſe; or for whatever other Monopolies or Markets are made of Pardons, Indulgences, Diſpenſations, and the like, whereby they ſet a price

price upon remiſſion of ſins which God has ſo freely granted; and have found out a way to gain by the very pains of Hell. From this Law they borrow that feigned Donation of *Conſtantine*, which is quite contrary to the Word of God, ſeeing that neither *Cæſar* can give away his own Right, nor the Clergie uſurp that which is *Cæſars*. To theſe we may add ſo many ravenous Decrees, under the known Titles of *Indulgencies*, of *Bulls*, of *Confeſſions*, of *Teſtaments*, of *Diſpenſations*, of *Priviledges*, of *Elections*, of *Dignities*, of *Prebendaries*, of *Religious houſes*, of *Sacred Houſes*, of *the place of Judicature*, of *Immunities*, of *Judgments*, and the like. Laſtly, the whole Canon-law is of all the moſt inconſtant, more various than *Proteus*, more changeable than a Chameleon, more full of perplexity than the *Gordian* knot. So that the Chriſtian Religion, by the Inſtitution of Chriſt, intended to put an end to Ceremonies, is now more clogg'd with Ceremonies than the Jewiſh Religion of old: the weight whereof makes the eaſie and ſweet Yoke of Chriſt more heavie and burthenſome than that of the Law, while Chriſtians are compell'd to live more according to the Preſcriptions of the Canon-Law, than the Rules of the Goſpel. To ſay truth, the Learning of both Laws is wholly buſied about frail, empty, and prophane matters, Bargains, and Quarrels of the common people; about Murthers, Thefts, Robberies, Piracies, Factions, Conſpiracies, and Treaſons, Perjuries, Knaveries of Scribes, Abuſes of Lawyers, Corruptions of Judges; whereby Widows are ruin'd, Orphans deſtroyed, the Poor oppreſſed, the Innocent condemned, and as it is ſaid in *Juvenal*,

The Crows are pardon'd, and the Doves condemn'd.

Thus blind men run themſelves into miſchiefs, which

they thought to avoid by the aſſiſtance of the Canons and Pontifical Decretals; becauſe they are no Laws or Canons ordained by God, or for the honour of God, but only invented by the corrupt Wit of men, for Gain, and the ſupply of covetous deſires.

CHAP. XCIII.

Of Advocates.

THere is another Practice of the Law, which they call the Art of Pleading, of which they would pretend a very great Neceſſity: an ancient, but moſt deceitful calling, only ſet out with the gaudy Trimming of Perſwaſion, which is nothing elſe, but to know how by Perſwaſion to over-rule the Judge, and to turn him and wind him at pleaſure; to know how by falſe Interpretations and Comments, to wreſt or avoid the Law, or prolong the Suit; ſo to cite and repeat Decrees, to pervert Equity, and alter the ſence of the Law, and the intention of the Legiſlator: in which Art there is nothing ſooner prevails than Bauling, and Confidence: and he is accounted the beſt Advocate, who intices moſt the people to go to Law, putting 'em in hopes of recovering great matters; and ſtirs them up by wicked and miſchievous advice; who hunts out for Cauſes and who is the greateſt Scolder and Brauler, to make the things which are juſt and true, ſeem doubtful and unjuſt; and by ſuch Weapons as thoſe, to chaſe and overthrow Juſtice: with whom Juſtice is nothing elſe but publick Gain; and the Judge that ſits upon the Bench is forc'd to confirm, what Money makes appear juſt. Nay, they expoſe thoſe things which are not, even privations of things, and Silence it ſelf; ſeeing that

that as none will ſpeak but for Gain, there's none will hold his tongue but for Reward: after the example of *Demoſthenes*, who when he askt *Ariſtodemus*, a Compiler of Fables, what Fees he had got for Pleading, anſwered, *A Talent. But I* (replyed *Demoſthenes*) *have got more to hold my tongue.* So that the Tongue of a Lawyer, unleſs faſt bound in Silver chains, is very miſchievous and pernicious.

CHAP. XCIV.

Of the Calling of Publick Notaries.

AMong theſe, Publick Notaries are to be reckon'd, whoſe Injuries, Falſities and Miſchiefs continually by them wrought, all are bound to endure, whilſt they pretend to have their credit, licence and authority from the Apoſtolick and Imperial power. Among whom they are to be accounted the chiefeſt, who know beſt how to trouble the Court, perplex Cauſes, counterfeit Wills and Deeds, to abuſe and deceive their Clyents, and, if need be, to forſwear themſelves; venturing at any Roguery, rather than be outdone in plotting and contriving Cheats, Scandals, Quirks, Tricks, Quillets, Treacheries, *Scylla*'s and *Charybdis*'s, by any other perſon whatſoever. There is no Notary can frame an Inſtrument, from whence there may not be ſome cauſe of Quarrel pickt out, if any perſon have a mind to conteſt: for there will be ſome way or other found out, either to find out a defect in the Writing, or to invalidate the faith of the publick Notary. Theſe they call the Helps of the Law, which they teach the Contentious how to flye to and lay hold of. Theſe are the effects of their Watching and Labour, where-

with they ſoften the rigour of the Law, when they find their Clyents willing to contend: for he ſhall have ſo much Law, as he can by his power maintain; the Law averring, that we cannot be equal to thoſe that are more potent than we are.

CHAP. XCV.

Of the Study of the Law.

TO this, thoſe vaſt Gyants have relation, who contrary to the Edict of *Juſtinian*, have begot ſo many innumerable Volumes of Comments, Gloſſes, and Expoſitions, every one differing in their Interpretation. Beſides this, they have gathered together ſuch Storms of Opinions, ſo many Woods of dark and ſubtil Counſels and Cautions, wherewith the Iniquity of Advocates is furniſhed, as if Truth did not conſiſt more in Reaſon, than in confuſed Teſtimonies rak'd together out of ſuch a monſtrous heap of Opiniaſters, among whom there is ſo much Diſſention, ſo much Diſcord, that he that knows not how to differ from another, to contradict the Sayings and Opinions of others, call in queſtion the juſtice of Adjudged Caſes, and to wreſt good Laws to their own Humours and Intereſts, is not to be thought Learned among 'em. Thus is the Study of the Law made a deceitful Net and Gin of Iniquity; theſe are the Crafts, and theſe the Arts by which the whole Chriſtian world is governed; the Foundations of Empires and Kingdoms, and out of theſe Knaves are choſen Preſidents of Parliaments, Senators, and ſeveral great Officers of Popes and Princes: as if wicked Advocates would prove juſt Judges, when they came to be the Heads of the Nation! Theſe like the Titans

Titans to *Jove*, become formidable to their Princes themſelves. Out of theſe come the ſwag-belly'd Secretaries, and Purple Chancellors of Emperours and Kings, who govern all affairs of State, diſpoſe of all Favours, Gifts, Benefits, Offices, Dignities and Patents of the Prince; who ſell all Right and Juſtice, all Law, Equity and Honeſty, and compel others to purchaſe of them: according to whoſe will, ſuch and ſuch are to be Allies, ſuch Enemies to the Prince; with whom ſometimes they joyn in Leagues, ſometimes make War according to their pleaſures. And being rais'd from the loweſt degree of Poverty, and meanneſs of condition, to ſo high a pitch of Dignity, meerly by proſtituting their Tongues, at length they grow ſo bold and audacious, that without calling to anſwer, without order of Council, they will convict and condemn men, and many times alter forms of Government; they themſelves growing fat with Thievery and Robbery.

CHAP. XCVI.

Of the Inquiſition.

HEre we muſt not omit the order of Predicants, Inquiſitors after Hereticks; whoſe power when it ought to be founded upon the holy Scriptures, yet they Derive it all from the Canon-Law, and Pontifical Decrees, as if it were impoſſible the Pope ſhould erre; leaving the Scripture as a dead letter, and onely the ſhadow of Truth, and reject it as the Buckler and defence of Hereticks. Neither do they receive the Traditions of the ancient Fathers and Doctors, becauſe they may both deceive, and be deceived; but pretending that the *Roman* Church cannot erre, of which the

Pope is the Head, and therefore the Authority of his Court is the Rule of their Faith; enquiring no further in their examinations, than whether men believe in the Church of *Rome*; which if any perſon refractory do grant, then, quoth they, the Church condemns ſuch or ſuch a Propoſition, as heretical, ſcandalous, and offenſive to pious ears; and then compel the perſon to revoke and recant his Errour. If the offender continue to juſtifie himſelf by Reaſon, or Scripture, or both, ſtraight with great clamour and mouthing they interrupt him, telling him he is not before the Chair of Doctors, or a Convocation of Scholars, but a Tribunal of judges: he is not to diſpute there, but to anſwer directly whether he will ſtand to or abide the Decree of the Church, or renounce his Opinion: if not, they ſhew him Faggots and Fire, ſaying, *Hereticks are to be convinced with Faggot and Fire, not with Scripture and Arguments*; and ſo compel a man, not convicted of any perverſe obſtinacie, contrary to his Conſcience, to abjure thoſe things; which if he deny, they deliver him over to the Secular power, as a deſerter of the Church, to be burnt; ſaying with the Apoſtle, *Remove the evil thing from among you.* In ancient times, ſuch was the lenity and meekneſs of the Church, that they neither puniſht thoſe that relaps'd into Judaiſm, nor Blaſphemies: and *Berengarius* revolting to a moſt damnable Hereſie, was not only not put to death, but continued in his Archdeaconſhip. But now, if a man ſlip into the leaſt Errour, 'tis much more than his life is worth; and he ſhall be thrown into the Fire by theſe Inquiſitors for a trifle. Perhaps it is now convenient for the Church to uſe ſuch ſevere chaſtiſement, for fear of loſing its innate piety. Sometimes Hereticks are Inquiſitors after Hereticks; which was the occaſion of the Decree which *Clement* made. But Inquiſitors ought not to hold dark Arguments, and talk in wrangling

ling Syllogiſms, with Hereticks; but to labour to convince them by the Word of God, then to determine the matter according to the Decrees and Canons of the Church, and either to reduce him to the Orthodox Faith, or pronounce him a Heretick; for he is no Heretick, who is not obſtinate; nor is he a favourer of Hereticks, who ſeeks to defend an innocent perſon condemned of Hereſie, leſt he ſhould be deliver'd up by theſe cruel and ravenous Inquiſitors, to be butchered without a cauſe. And although it be expreſly provided in the Law, that the Inquiſitors ſhall have no power of Examining, nor any Juriſdiction over any ſuſpicion, defence, or favour of Hereſie, which is not a Hereſie manifeſtly expreſt, and abſolutely already condemn'd; yet theſe bloody Vulturs, going beyond the Priviledges and Commiſſion of their Office, againſt all right, and contrary to the Canons themſelves, take upon them to meddle with ordinary things, arrogating and uſurping the power of Popes in thoſe things which are not Heretical, but only ſcandalous or offenſive to the ear; moſt cruelly raging againſt the poor Country-women, whom being once accuſed of Witchcraft, and condemn'd without the examination of any lawful Judge, they expoſe to moſt ſtrange and unheard-of Torments, till having extorted from them what they leaſt thought to confeſs, they find matter to proceed upon to condemnation: and then they think they do the Office of Inquiſitors truly, when they never leave the buſineſs off, till the poor woman be burnt, or elſe have ſo far gilded the Inquiſitors hand, until he take pitie of her, as ſufficiently purg'd: for an Inquiſitor may alter the puniſhment from penal into pecuniary, and convert it to the uſe of the Office; by which there is not a little Money to be got: and ſome of theſe poor creatures are forc'd to pay them an annual Stipend, for fear of being haraſs'd to Torment. And when the

Goods

Goods of Hereticks are confiſcated, then the inquiſitor gets no ſmall matter. The very accuſation, or higheſt ſuſpicion of Hereſie, nay the very Citation of the Inquiſitor, is enough to bring a womans credit in queſtion; which is not to be ſalved without money given to the Inquiſitor; which is no ſmall gain. Thus while I was in *Millain*, ſeveral Inquiſitors did torment many honeſt Matrons, and ſome of very good Quality, and privately milkt very large ſums from the poor affrighted and terrified women; till at length, their Cheating being diſcovered, they were ſeverely handled by the Gentry, hardly eſcaping Fire and Sword. When I was Preſident of the Commonwealth in the Citie of *Mediomatricum*, I had a very great Conteſt with an Inquiſitor, who being a looſe fellow, had hal'd a poor Country-woman into his Slaughter-houſe, being a place of diſrepute; and all for a very ſlight Accuſation; not ſo much to Examine her, as to Crucifie her. This woman when I undertook to defend her Cauſe, and found, and had made it evident, that there was nothing of Proof to make out the Crime, the Inquiſitor made anſwer, that there was one proof not to be queſtion'd, That her mother many years ago was burnt for a Witch. Which Article when I ſhew'd how impertinent it was, and that it was not for the Law to condemn one for the fact of another; preſently he, leſt he ſhould have ſeemed to have talkt out of Reaſon before, produces this Argument: That therefore it was ſo, and the Proof good, becauſe Witches were wont to devote their Children to the Devil, as alſo becauſe they are wont to conceive by lying with the Devil; and therefore there is an inherent Guiltineſs in the Offſpring. Wicked Father, ſaid I, is this thy way of Theologie? Are theſe the Fictions for which thou hurrieſt ſilly women to Torture? are theſe the Sophiſms with which thou condemneſt Hereticks? Thou thy ſelf,

ſelf, in my opinion, art far worſe than *Fauſtus* or *Donatus*. Grant it were as thou ſayſt, doſt thou not hereby abrogate the grace of Baptiſm, if for the impiety of a Parent the Off-ſpring ſhould be the devil's due? And if it were true that *Incubi* did generate, yet was never any one of that opinion ſo infatuated, as to think thoſe Spirits did mingle any thing of their own nature with the ſuffoced ſeed. But I tell the upon thee true grounds of Faith, and by the true nature of our Humanities, we are all one maſs of Sin, and eternal maledi&ction, ſons of perdition, ſons of the devil, ſons of the wrath of God, and heirs of hell: but by the grace of Baptiſm Satan is caſt out of us, and we are made new creatures in Jeſus Chriſt, from whom no man can be ſeparated but by his own ſin, for far is it from truth, that he ſhould ſuffer for another mans ſin. Seeſt thou not now how invalid thy moſt ſufficient Proof is, how vain in Law, and indeed how abſolutely Heretical it is? The cruel Hyppocrite grew very wroth againſt me, and threatned to ſue me as a favourer of Hereticks. However, I perſiſted in defence of the poor creature, and at length by the power of the Law I deliver'd her out of the Lions mouth; and the bloody Monk ſtood rebuk'd and ſham'd before 'em all, and ever after infamous for his Cruelty; and the Accuſers of the poor woman in the Capitol of the Church of *Metz*, whoſe Subjects they were, were very conſiderably Fin'd.

CHAP. XCVII.

Of Scholaſtick Theology.

IT remains that we diſcourſe concerning Theologie. I ſhall paſs by the Theologie of the Gentiles, mentioned

tioned in *Orpheus*, *Musæus*, and *Hesiod*, which all men acknowledge to be Poetical and fictious, and which *Lactantius*, and *Eusebius*, and many other eminent Doctors of the Christians have convinced by most strenuous Arguments. Nor shall we speak of the Religion of *Plato*, or the rest of the Philosophers, whom we have already shew'd to be the teachers of nothing but Errour. But we shall here discourse concerning the Christian Religion. This only depends upon the faith of its Doctors, seeing that it can fall under no Art or Science. And first of Scholastick Divinity, a certain Hodg-podge, or Mixture, of Divine Precepts, and Philosophical Reasons; looking like a Centaur; written after a new manner, far different from the ancient way of delivery; diffus'd into little Questions, and subtil Syllogisms, without any Elegancie of speech; and which has brought not a little profit to the Church in the convincing of Hereticks. The first Authors whereof, and who were most excellent therein, were *Thomas Aquinas*, *Albertus*, sirnamed the *Great*, and many other famous men; besides *Johannes Scotus*, a most subtil and acute Writer, though a little more given to Contention. Hence Scholastick Theologie fell into Sophisms; while those newer Theosophists, and as it were Sutlers of the Word of God, never worthy of the title of Divines, but for their money, of so sublime a Studie and Contemplation made a meer Logomachie; wandring from School to School, starting little questions, framing Opinions, forcing the Scriptures, inducing a strange sence with intricate words, and more nimble to ventilate than examine, presum'd to erect Seminaries of Strifes, out of which litigious Sophisters gain matter of Contention; distracting the Intellect, abstracting the Forms, and misrepresenting *Genus* and *Species*; what they take from one, adding to another; and every one striving to confirm their own

own Opinion: expoſing our holy Faith among the Wiſe of the Age (of which *Thomas Aquinas* complains) to Laughter and Misbelief. For they neglect the Canonical Scriptures of the Holy Ghoſt, and chuſe only hard Queſtions about Divine things, fit for Diſpute; wherein they exerciſe their Wit, and conſume their time; placing the whole Doctrine of Theologie in thoſe things only, wherein while they ſtudy to contradict the Scripture, they may hear the Scripture ſaying, *The letter kills, is hurtful, is unprofitable.* But they will ſay, We are to ſearch out that which lies hid in the Scripture. Then bending all their mindes to expound, interpret, make Gloſſaries and Syllogiſms, they rather chuſe any other ſence than that which is moſt genuine. If you require Reaſon, or be earneſt in oppoſing, you ſhall receive ill language, and be call'd Fool. What is hid in the letter you muſt not underſtand, but muſt feed like a Serpent upon the duſt. So that none are accounted Divines among them, unleſs they be ſuch as are egregious Branglers, and can give an Inſtance upon every propoſition, feign readily, find out new Interpretations, make a noiſe with uncouth words, not ſo much to be underſtood for the difficulty of the matter, as the ſtrangeneſs of the word. And then they are call'd Doctors, when they are come to that paſs that they can hardly be underſtood. Theſe have a multitude of Followers, who whatſoever they have drawn from thoſe men, believe it fetcht out of the hidden treaſuries of Theologie: they ſwear to their Maſters words, and believe it not to be within the compaſs of thought, if anything be unknown to him; and they are ſo captivated with his Opinions, that they are not to be overcome with any other reaſons; will yield to no Scripture, but, like *Antæus*, ſeek to renew their ſtrength, while they repair to the breſt of their mother who brought them forth, calling theſe Doctors to their aid.

The

The Vultur carkaſs leaving them behind,
Haſtes to his own, and takes away the beſt;
This is the food the Vultur hath deſign'd,
To feaſt his Palate while he builds his neſt.

Hence it comes to paſs, that the ſublime Studie of Scholaſtick Divinity is ſo ſubject to Errour and Impiety; theſe evil Hypocrites and audacious Sophiſters have introduced ſo many Sects, and ſo many Hereſies; who as S. *Paul* ſaith, *preach Chriſt not for good-will, but for contention:* ſo that it is far eaſier for Philoſophers than Divines to agree: who have eclipſed the ancient glory of the ancient Theologie with humane Opinions, and new Errours; and profeſſing a deteſtable Doctrine conſiſting in falſe Titles, and Labyrinths of Diſpute, have uſurpt the name of *Sacred Theologie* by Theft and Rapine; and abominating the Names and Inſtitutions of the old Fathers, have increas'd new Factions, as it was formerly ſaid in the Church, *I am of Apollo, I of Paul, I of Cephas*; pretending altogether to their Studies whoſe Works they firſt learnt, and admiring only their own Maſters, deſpiſe all others; not minding what is ſaid, but by whom it is ſaid. And yet are theſe men very much divided among themſelves: for ſome of them, who are of riper ingenies, and would be thought more skilful than the Prophets and Apoſtles, believe that they can find out and demonſtrate thoſe things which are onely to be believ'd by faith; Philoſophizing in Divine things in moſt miſerable Queſtions, and with a prodigious confidence contend about abſurd Opinions; as, when ſome diſtinguiſh the Divine Eſſence, ſome by the thing it ſelf, or others by Reaſon: others conſtitute infinite Realities, as they call 'em, like *Plato's* Idea's; which ſome again deny, and ſome laugh at. Then they frame to them-

themſelves ſo many monſtrous ſhapes of God, ſo many forms of the Divine Being, ſo many Idols and Phantomes of their own Imaginations about divine things; and diſmember their very Saviour Chriſt with the perverſeneſs of their Opinions. Him they dreſs in ſo many various Diſguiſes of Sophiſms, and like an Image of Wax, form and deform him with their abſurd ſuppoſitions into what ſhape or figure they pleaſe; ſo that their Doctrine proves meer Idolatry. But thoſe other, whoſe duller capacities cannot ſoar ſo ſublimely, theſe make Legends of the Saints full of godly lyes, feign Reliques, make Miracles, invent plauſible or terrible Examples; Number Prayers, weigh Merits, invent Ceremonies, ſell Indulgences, diſtribute Pardons, ſet to ſale their Benedictions, and devour the Sins of the people. As for Apparitions, Exorciſms, and Anſwers of the Dead, they are very exact in 'em; and being taught their leſſons out of the Books of *Tundal* and *Brandarius*, they act the Tragedies, of Purgatory, and Comedies of Indulgences and Pardons; and from the Pulpits, as from a Stage, with a Souldier-like impudence, and boldneſs of *Thraſo*, with confident eyes, countenance chang'd, extended arms, and more ſorts of geſtures than are aſcribed to *Proteus*, thunder out their Vanities among the people. But thoſe who pretend to be more Learned, and to underſtand a greater Decorum of Elegancie; they while they bawl, I ſhould ſay declaim, rehearſe Poems, tell Stories, diſpute controverſies, cite *Homer*, *Virgil*, *Livie*, *Strabo*, *Varro*, *Seneca*, *Cicero*, *Ariſtotle* and *Plato*: inſtead of preaching the Goſpel, and Word of God, making only an empty noiſe of words; ſpreading a new Goſpel, adulterating the Word of God, which they preach not to ſet forth Grace, but for Gain and Lucre: living in the mean time not according to the Word of God, but according to the pleaſure of the fleſh; and after they have

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in the day-time made an erroneous Harangue or Exhortation in the Pulpits to vertue, at night exerciſe their Buttocks in their lurking holes with Nocturnal Labour. And this is the way by which they go to Chriſt. Laſtly when Vices are to be reprehended, 'tis wonderful with what ill language they rail, with what inſolencie of geſture they behave themſelves, with what ſcurrilous language their Choler rages, what loud Exclamations they make; as if Chriſt rather choſe to have the Preachers of his Word not Fiſhers drawing on the right hand with a ſoft Net, but perſecuting Hunters and Archers; ſhooting and wounding from the left: or as if they themſelves were not men, or not liable to the ſame faults, if not guilty of greater. Thus thoſe Fiſhers of men, whoſe tongues ought to be a Net to draw ſinners to ſalvation, become Hunters and perſecutors of men to their ruine: their mouths are Bowes of falſhood, their Tongues are wounding Arrows. But let us now haſten to the Right Theologie, which is twofold; Prophecie, and Interpretation. Of the latter firſt of all.

CHAP. XCVIII.

Of Interpretative Theologie.

INterpretative Theologiſts believe, That as by the liberality of Nature, Grapes, Olives, Wheat, Flax, and many other ſuch things, increaſe and ripen, of which afterwards, by the wit and help of Man, Wine, Oyl, Bread and Cloth, and other works of Nature are compleated by humane Arts: ſo the Divine Oracles, delivered to us obſcure and hidden, are to be explained by Interpretation; not by the force of our own Wit

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or Invention, but by the help of the Spirit, who distributes his good things as he pleases, and where he pleases, making some Prophets, and some Interpreters. Therefore this Interpretative Divinity consists not in Compounding, Dividing, Defining, after the manner of the *Peripateticks*; neither of which belong to God, who neither can be defined, divided, or compounded; but leads to knowledge by another way, which is indifferent between this and Prophetical vision, which is a kind of discovery of the Truth to our purifi'd Intellect, as a Key to a Lock: and this, as it is the most covetous of all Truth, so it is the most susceptible of what things are to be understood; and is therefore called *Possible Intellect*, wherewith though we do not discover by a full light, what the Prophets mean, and those who beheld the Divine things themselves; yet there is a door open to us, that from the conformity of the Truth perceived, to our Intellect, and by the Light which illustrates us, out of those open Windows we gain more certainty, than from the appearing Demonstrations, Definitions, Divisions, and Compositions: and we read and understand, not with our outward eyes and ears, but with our better senses; and extract the Truth flowing from the sacred Scriptures, which the other delivered in dark sayings, and mysterious sentences; and thereby see what is hidden from the wise and great Philosophers, yet apprehend them not with so much certainty, as that all perplexity may be removed. And whereas there is a manifold Truth conceal'd in sacred Scripture, holy men have gone about to try various and manifold Expositions of the same: For some gently walking along the back of the Letter, and expounding one place by another, and one letter by another, and making out the sence by the Order, Etymologie, and Propriety and Force of the signification of the words, hunt out the truth of

Scripture: which is therefore call'd *Literal* Exposition. Others refer all things written to the business of the Soul, and works of Justice; whose Expositions are therefore call'd *Moral.* Others remit them by various Tropes and Figures to the Mysteries of the Church; whose Exposition is call'd *Tropological.* Others given to Contemplation, refer all things to the Mystery of Celestial Glory; and this Exposition is call'd *Anagogick.* And these are the four most usual sorts of Exposition; besides which, there are two more, of which the one refers all things to vicissitude of Times, Mutations of Kingdoms and Ages; therefore call'd *Typick.* Wherein, among the Ancients, *Cyril*, *Methodius*, and *Joachim Abbas* did most excel: Of Modern Authors, *Jeremy Savanarola* of *Ferrara.* The other enquires into the nature and qualities of the Universe, the Sensible World, and of the whole Fabrick of the World and Nature: which Exposition is therefore call'd *Physical* or *Natural*; wherein Rabbi *Simeon ben Joachim* excell'd, who wrote a very large Volume upon *Leviticus*, wherein discoursing of the natures of all things, he shews how *Moses*, according to the congruencie of the threefold World, and nature of things, ordain'd the Ark, the Tabernacle, the Vessels, Garments, Rites, Sacrifices, and other Mysteries, for the appeasing and worshiping God. Which Exposition the Cabalists follow, especially those who treat of *Bereshith*, or the Creation. For they who discoursing concerning the Judgment-seat of God, by Numbers, Figures, Revolutions, Symbolical reasons, refer all things to the first Archtype, search for the Anagogical sence. And these are the six most famous Sences or Meanings of the holy Scripture; all whose Expositors or Interpreters are by a general word call'd Divines: among whom we find *Dionysius*, *Origen*, *Polycarpus*, *Eusebius*, *Tertullian*, *Irenæus*, *Nazianzene*, *Chrysostome*, *Athanasius*, *Basil*, *Damascene*,

maſcene, Lactantius, Cyprian, Jerome, Auſtin, Ambroſe, Gregory, Ruffinus, Leo, Caſſianus, Bernardus, Anſelm, and many other holy Fathers which thoſe ancient times brought forth: and ſome of later years; as *Thomas, Albertus, Bonaventure, Egidius, Henricus, Gandavenſis, Gerſon,* and many others. But now ſeeing that all theſe Interpretative Divines are but men, they are ſubject to humane frailties; ſometimes they erre, ſometimes they write things contrary or repugnant; ſometimes they differ from one another: in many things they are deceiv'd, all of 'em not diſcerning all things: for only the Holy Ghoſt has the perfect knowledge of Divine things, who diſtributes to all men according to a certain meaſure, reſerving many things to himſelf, that we may be always learning of him: for, as St. *Paul* ſaith, *All of us know and preach by part only.* Therefore all this Interpretative Theologie conſiſts only in liberty of ſpeech, and is a Knowledge ſeparate from Scripture, whereby every one has the liberty to abound in his own ſence, according to thoſe various Expoſitions recited before, which St. *Paul* in one word calls *Myſteries,* or *ſpeaking of Myſteries,* when the Spirit ſpeaks Myſteries; whence *Dionyſius* calls this *Significative Theologie,* treated of by thoſe holy Doctors in ſeveral Volumes. Nor are we to believe all that they ſay, ſeeing that many hold very Erroneous Opinions of Faith, which are exploded by the Church; as we may inſtance in *Papias* Biſhop of *Hierapolis, Victorinus Pictavienſis, Irenæus Lugdunenſis, Cyprian, Origen* and *Tertullian,* and many others who have err'd in the Faith, and whoſe Tenets have been condemned as Heretical, though they themſelves are among the Canoniz'd Saints. But this requires a deeper ſpirit of conſideration, to judge and diſcern which, is not of men, nor of fleſh and blood, but granted from above by the Father of lights. For no man can utter any thing rightly

of God, but by the light which comes from himſelf; which light is the *Word, by whom all things were made,* and *who illuminates every man coming into this world, giving them power to become the ſons of God whoever ſhall receive and believe.* Neither is there any who can declare the things of God, but his own Word: *for who beſides can know the mind of God, or whoever was made of his council,* but the Son of God, being the Word of the Father? But of this we ſhall diſcourſe no farther, till we have perfected the next Chapter of Prophetick Theologie.

CHAP. XCIX.

Of Prophetick Theologie.

AS Prophecie is the ſpeech of the Prophets, ſo is Theologie nothing but the Tradition of the Divines, or men diſcourſing with God. However, not every one that can remember or repeat a Prophecie, or interpret the meaning thereof, is preſently a Prophet, but he that in divine things is endued with the knowledge of Piety, Vertue and Sanctity, who diſcourſeth with God, and meditates upon his Law day and night. For ſo St. *John*, Author of the *Apocalypſe*, in the Letters of *Dionyſius* call'd *The Divine*, teſtifies from holy Writing; to whom the Truth it ſelf has ſaid, *He that hears you, hears me; and he that deſpiſes you, deſpiſes me:* Which words are not ſpoken to contentious Theoſophiſts, but to the true Divines, Apoſtles, Evangeliſts, and Meſſengers of the Word of God, who ſay, *I dare not utter any thing which Chriſt doth not work by me.* Therefore the Traditions of theſe Divines concerning Faith and Godlineſs, are truly Theological. To the

the Writings and ſayings of theſe men we give credit, as being founded, not upon contentious Syllogiſms, or Opinions of men, but, as St. *Paul* ſaith, *being divinely inſpired:* not in defining, compounding, dividing, contemplating, after the manner of Philoſophers; but in an eſſential contact of Divinity, apprehended through a clear viſion in the divine light it ſelf: of which viſion we find ſeveral ſorts in the holy Scripture, as the Prophets had ſeveral diſpoſitions to receive. For we read how ſome ſaw God, or Angels in the forms of men: others in the ſhape of Fire: others in the ſimilitude of Air or Wind: others in the ſhape of Rivers or Water: others in the form of Birds, Precious Stones, or Metals: others in the forms of Letters or Characters: others in the ſound of a Voice: others in Dreams: others in a Spirit reſiding within themſelves: others in the work of the Underſtanding. And therefore the Scripture calls all Prophets *Seers.* Thus we read of *The Viſions of Iſaias, The Viſions of Jeremy, The Viſions of Ezekiel,* and the reſt. And under the New Law St. *John* ſaith, *I was in the Spirit upon the Lords day.* On the wings whereof he was carried, and beheld the Throne of God. And *Paul* witneſſes, that *he ſaw thoſe things which it is not lawful for men to utter.* And this Viſion is called a *Rapture,* or *Ecſtacie,* or ſpiritual death. Concerning this death it is ſaid, *No man ſhall ſee God, and live.* And in another place, *Precious in the ſight of God is the death of his Saints.* And it is more clearly expreſſed by the Apoſtle, where he ſays, *You are dead, and your life is hid with Chriſt.* And it is neceſſary for him to die this death, that will pierce into the ſecrets of Prophetick Theologie. Now there is a double ſight of this Deifick Viſion: One, when God is *ſeen face to face*; and then the Prophets ſee what St. *Paul* ſaith, *Things which are not fit for men to utter,* and which no tongue of men or Angels can expreſs, nor Pen

unfold. There is alſo a certain contact or union of the Divine Eſſence, and an illuſtration or enlightning of the pure and ſeparate Intellect, without appearance of any ſhape or likeneſs. This Divines call *The Meridional Underſtanding.* Of which S. *Auguſtin* upon *Geneſis*, and *Origen* againſt *Celſus*, largely diſpute. The other ſort of Seeing is that by which we ſee the *hinder parts* of God; when the creatures, which are the hinder parts or effects of God, are underſtood with a more exalted judgment; as by the knowledge whereof the Creator, the chief Workman, and the Firſt Cauſe that moves all things, is the better known; as the Wiſeman ſaith, *From the bigneſs of the kind, and of the creature, may be known the Creator of things.* And S. *Paul* alſo about the ſame ſubject: *The inviſible things of God are known, being underſtood by thoſe things which are made.* And it is an uſual Saying among the *Peripateticks*, that *they who argue from the Effects to the Cauſes, are ſaid to argue* à poſteriori, *from the hinder part.* *Moſes* enjoyed both theſe Viſions, as the Scriptures witneſs. Of the firſt, we read that *Moſes* ſaw God *face to face.* As to the other, we read what God ſpake, to him: *Thou ſhalt ſee my hinder parts.* And by the means of this later Viſion, *Moſes* made a Law, inſtituted Sacrifices and Ceremonies, built a Tabernacle and other Myſteries, according to the moſt elaborate Exemplar of the whole World, comprehending all the ſecret works of God and Nature therein. This Viſion is again twofold: for we either behold the creature in God himſelf, which Divines call *The Morning-viſion*; or elſe we behold God himſelf in the creatures. There is alſo another Prophetick Viſion in Dreams: thus we read in *Matthew*, how *the angel of God appeared to Joſeph in a dream.* And in another place, that the *Magi* who ador'd Chriſt were *admoniſht in a dream, that they ſhould return another way into their own Country.* There

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are in the Old Teſtament many Examples thereof. Now what this Viſion is, *Job* expounds, where he ſays, *In the horrour of nocturnal viſions, when ſleep falleth upon men, and they ſleep in their beds; then he opens their ears, and teaching them, inſtructs them with learning.* And this being a fourth ſpecies of Viſion, is called *Nocturnal.* There are alſo two other kinds of Propheſie: the one receiv'd by word of mouth: and thus was *Moſes* enlightned and taught in Mount *Sinai*, *Abraham*, *Jacob*, *Samuel*, and many other Prophets under the Old Law. Under the New Law, the Apoſtles and Diſciples of Chriſt were taught by the mouth of Chriſt, he being alive among them. There is another ſort of Propheſie, which conſiſts in the agitation of the Spirit, while the Soul raviſht away by ſome Deity, then joyn'd to that, and abſtracted from the body of man, is by the ſame Spirit fill'd with Knowledge beyond humane ſtrength or wit. Which raviſhment is not performed always by Angels, but ſometimes by the Spirit of God; as we read of *Saul*, that *the Spirit of God came upon him, and he propheſied, and was changed into a new man, and numbred among the Peophets.* And in the *Acts of the Apoſtles*, the Spirit of God came upon them that were baptized, *in flames of fire.* Which Spirit alſo many times ſeizes upon men that are liable to ſin; ſo that there were many Prophets among the Gentiles; as *Caſſandra*, *Helenus*, *Calchas*, *Amphiaraus*, *Tireſias*, *Mopſus*, *Amphilochus*, *Polybius*, *Corinthus*; alſo *Galanus* the *Indian*, *Socrates*, *Diotyma*, *Anaximander*, *Epimenides* the *Cretan.* Alſo the *Magi* among the *Perſians*, *Brachmans* among the *Indians*, *Gymnoſophiſts* among the *Æthiopians*, *Druids* among the *Gauls*, and *Sibyls* among the *Romans.* To which Prophetick ſeizure of the Spirit, many times, certain previous Ceremonies, authority of Function, and communion of ſacred Myſteries, do very much conduce, as the Scri-

pture amply declares concerning *Balaam*; and in other places by the application of the Ephod. And the Evangeliſt witneſſes concerning *Caiaphas*, that *he propheſied, being High-prieſt that year.* Hence the *Mecubals* among the *Hebrews* adventured to counterfeit their Artificial Prophecie. I omit what the *Hebrews* have written concerning the Two and thirty paths of Wiſdom; and what St. *Auſtin* has toucht upon concerning the Degrees; or *Albertus* in his reception of Forms, of which he reckons up ſeven Apparitions in Dreams, and as many waking. So we read in *Plato* and *Proculus* of *Socrates*, that he was not inſpired by an intelligible influx, but by voice, and familiar ſpeech. But theſe things come to paſs more eaſily in Dreams. But let us return to our purpoſe. Now therefore Prophetick Theologie is that which by an Intuitive Inſpiration teaches the unſhaken Word of God. But the Authority and Arguments by which that Truth is confirm'd, are not the Opinions of Men, not Cuſtom, nor the invented Fictions of the Wiſe: nor the Magnificent Decrees of Sects, not Syllogiſms, Enthymems, nor Inductions, or ſoluble Conſequences; but Divine Oracles conſonant to one another, received by the Univerſal Church with an unanimous and ſolid conſent, approved by Miracles, Prodigies, Wonders, Holineſs of life, and teſtimony of Martyrdom. The Doctors of this Prophetick Theologie were *Moſes*, *Job*, *David*, *Solomon*, and many other Canonical Writers and Prophets. The Teachers of the New Teſtament were the Apoſtles and Evangeliſts: but all theſe, notwithſtanding they were fill'd with the Holy Ghoſt, yet all at one time or other ſtray'd from the Truth, and in ſome meaſure ſpake untruly; not that they did ſo wittingly, or craftily; for to ſay ſo, would be a greater Errour than that of *Arius* or *Sabellicus*, ſubverting the whole Authority of the Scripture; in which Errour notwithſtanding the great

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and holy S. *Jerome* perſiſted, diſputing againſt S. *Auguſtine* about the reprehenſion of *Peter*: for S. *Paul*, ſaid that S. *Jerome*, told a lye craftily. Which ſhould it be granted, and that ſuch an untruth ſhould be admitted in the Bible, immediately, as S. *Auſtin* ſaith, the whole certainty of the Bible would fall to ruine. But S. *Jerome* being thus admoniſht, after many Contradictions and defences, at length acknowledged his Errour, and confeſs'd the Truth. But what I ſay, that the holy Writers did *ſecundum quid* ſpeak things not altogether true, I would have to be underſtood ſo, as that they did not willingly erre, but only ſtray through humane frailty. Thus *Moſes* failed, in telling the people he would bring them out of *Ægypt*, and carry them into the Land of *Canaan*: for though he brought them out of *Ægypt*, he did not carry them into the Land of promiſe. *Jonas* failed, in foretelling the deſtruction of *Nineveh* within forty days; intended, but delay'd. *Elijah* failed, in foretelling many things to come to paſs in the days of *Ahab*, which yet were nor fulfill'd till after his death. *Iſaiah* failed, foretelling the Death of *Hezekiah* the next day, when his life was prolonged fifteen years afterwards. Many other Prophets alſo fail'd, and their predictions are found either not to have come to paſs all, or elſe to have been ſuſpended. The Apoſtles alſo and Evangeliſts fail'd. *Peter* alſo fail'd when he was reprehended by S. *Paul*. *Matthew* alſo fail'd, when he wrote that Chriſt was not dead till the Launce had pierced his ſide. But this defect was no defect of the Holy Ghoſt, but either of the Prophet not rightly delivering what was ſuggeſted by the Holy Ghoſt, or the Viſion did declare; or elſe proceeding from ſome alteration of the event of the Command, the ſentence of the Oracle being either alter'd or defer'd. Hence it follows, that all Prophets and Writers in ſome things ſeem to fail and erre, according to the Scripture, which

which ſaith, *All men are lyers.* Only Chriſt, both God and man, never was, nor ſhall be found to fail, nor ſhall his words be altered, or be defective; who, void of Errour, divulged his Oracles moſt immutable, as he ſaid himſelf: *The heaven and the earth ſhall paſs away, but my words ſhall not paſs away.* Now becauſe all Truth is through the Holy Ghoſt, therefore only Chriſt poſſeſſes this Truth firmly; nor ſhall it ever depart from him, but remains in him. But it is not ſo with others: for the Spirit was with *Moſes*, but when he ſtrake the Rock it was departed. It was with *Aaron*, but departed when he made the Calf. It was with *Anna* their ſiſter, but not when ſhe murmured againſt *Moſes.* It was with *Saul*, *David*, *Solomon*, *Iſaiah*, &c. but reſted not conſtantly with them. Neither are Prophets always Prophets, or Seers, or foretellers of things to come; nor is Prophecie a continual habit, but a gift, paſſion, or tranſient ſpirit. And whereas there is no man who doth not ſin; ſo there is no man from whom the Spirit doth not ſometimes depart, and leave him; unleſs it be Chriſt, the only Son of God, of whom it was therefore ſaid to *John*: *He upon whom thou ſaweſt the Spirit deſcending, and remaining with him, he is the Son of God*; who Baptizeth with the Holy Ghoſt, being alſo able to impart the ſame to others. Therefore, as *Simonides* ſaith, Only God hath this Honour, that he is only Metaphyſical: ſo may we ſay of Chriſt, that only Chriſt hath this honour, to be a Divine. However, let no man think that the Writings of the Old Teſtament, ſince the Goſpel of Chriſt had its divine birth from them, are therefore obſolete and dead; for they will ever live in high authority: for by them have the Apoſtles proved their Tenets, and without their teſtimony they have ſpoken nothing: and Chriſt refers us to the *ſearch* of them; whoſe Goſpel doth not at all aboliſh thoſe Writings, but fulfill'd the Law

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to the leaſt tittle. This is alſo to be noted, that many Volumes of the Holy Scripture are loſt; which we may eaſily gather from the Scripture it ſelf: For *Moſes* cites Books of *The Wars of the Lord*; and *Joſhuah*, *The Book of the Juſt*; *Eſther*, *The Book of memorable things*; and *Macchabees* cites the holy Books of the *Spartiatæ*; and the Books of the *Kings* cite *Books of Lamentations*, Books of *Samuel the Seer*, Books and Writings of *Nathan*, *Gad*, *Semeiah*, *Haddo*, *Abia the Shilonite*, of *Jehu the ſon of Ammon*. *Jude* alſo in his Canonical Epiſtle cites the Book of *Enoch*. And ſome Authors of credit have cited a Book of *Abraham* the Patriarch. All which are loſt, and never to be found. Nor are theſe which we have received, of equal Authority: for *Dionyſius* makes mention of *A Goſpel of St. Bartholomew*; and S. *Jerome* takes notice of *A Goſpel according to the Nazarenes*: and St. *Luke* in his Preface to his Goſpel, ſaith, that *many did undertake to write Goſpels*, which are all loſt. And many others there are, which are either corrupted with Hereſie, or ſet forth without Authority; and ſo neither received by the Holy Fathers, nor approved by the Church. I omit falſe Prophets, who have come in by the by, propheſying through vain-glory things which the holy Spirit never ſuggeſted, but unheard-of lyes, neither according to the Scripture, nor tending either to unity of Spirit, or the peace of the Church, but for the introducing of Schiſm; who raſhly making themſelves of Gods Privy Council, dare preſume to take the Word of God into their own mouths, and to write Scriptures and Propheſies altogether Heretical or Apocryphal. Nor were the *Canticles* of *Solomon* inſerted among the Canonical Books, till they were corrected and approv'd by *Iſaiah*. From hence it appears, how that Theologie it ſelf, that is to ſay, the holy Scripture, wants many of its Volumes, and may in a manner ſeem defective; and few, of many that remain,

main, are true and certain, really Books of life, and Canonical.

CHAP. C.

Of the Word of God.

YE have now heard how doubtful, how uncertain, how ambiguous all the Sciences are, and how, for any thing in them contained, we are generally ignorant where the Truth reſts, even in Divinity it ſelf, unleſs we could find out any perſon who had the Key of Knowledge and Wiſdom: for the Armory of Truth is lockt and concealed under divers Myſteries; and the way ſhut up from wiſe and holy men, by which we might enter into ſo great and incomprehenſible a Treaſury. Now this Key is nothing elſe but the Word of God: This only diſcerneth the force and vertue of all ſorts of words, and what Diſputes proceed meerly from the Cunning of Sophiſtry, which diſcovers not the Truth, but only a meer ſhadow thereof: and then diſtinctly ſhews you what communication ſets forth the Truth, not in outward appearance, and counterfeit Colour, but in effect and reaſon. By this, every Art of deceit and untruth is eaſily ſurmounted. Neither Arguments, nor Syllogiſms, nor any ſubtilties of Sophiſtry, can ſtand againſt it. He that is not ſatisfied therewith, or is of an opinion contrary thereto, as St. *Paul* ſaith, *is proud, and knows nothing*. And there we are to try, by the word of God, all Doctrines and Opinions, as Gold is try'd by the Touch-ſtone; and in all difficulties to flee thither, as to a Rock of moſt ſafety; and out of that only to ſearch for the truth of all things; and from thence to judge of the Doctrines,

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Opinions, and Expoſitions of men. For, as *Gregory* ſaith, *Whatſoever derives not its authority from thence, is with the ſame eaſe rejected as approved.* Now as to the knowledge of this Word, there is no School of Philoſophers, nor the ſubtileſt Wits of the moſt ſubtil Sophiſters, that have been able to teach it us; but onely God, and Jeſus Chriſt, through the Holy Ghoſt, by means of thoſe Scriptures, which are Canonical; to which, according to the Command of God, nothing may be added, and from which nothing may be diminiſh'd: for whoever ſhall do it, though he were an Angel of Heaven, he is abandoned to the Devil, and curs'd by the Law of God. So great the Majeſty, ſo great is the Power of this Scripture, That it admits no ſtrange Expoſitions, no Gloſſes of Men nor Angels; nor ſuffers it ſelf to be wreſted according to the inventions of mens Wits: nor does it permit it ſelf to be chang'd and transform'd into variety of Sences, after the manner of humane Fables, as it were ſome Poetical *Proteus*; but is ſufficient to expound and interpret it ſelf; and judging of all men, is judg'd by none. For the Authority thereof is greater, as *Auſtin* ſaith, than all the florid Subtleties of humane Wit: for it hath one, plain, conſtant, and holy meaning, in the ſtrength whereof it both combats and overcomes. All other Moral meanings beſides this, as Myſtical, Typical, Anagogical, Tropological, and Allegorical, by the help whereof many men do beſmear and Fucus over the Truth with ſundry ſtrange Colours, may rightly and truly perſwade us ſomething for the edification of the people, but they can never prove or diſprove any thing to confirm the Authority of the Word of God. For let any perſon bring into controverſie the opinion of any one of theſe; let him quote any ſubſtantial Author thereupon, or let him alledge the Expoſition of any of the holy Fathers; none of thoſe things are ſo binding

ing to us, but that we may contradict 'em: but out of tho letter of the holy Scriptures, from the draught and order thereof, such indissoluble Bands are made, which no man can break, nor no man escape through; but breaking and shattering all Engines of Argumentation, enforces him to say and confess, That it is the finger of God, That Man never spake in that manner, That he speaketh not as the Scribes and Pharisees, but like one that has power. But the Authors thereof, inspir'd from Heaven, have by their authority ordain'd as a Cannon, the magnificence whereof is such, that we ought to believe all things therein contained: and whatever that Word hath pronounced and taught, that without any retraction is to be accounted holy and Inviolable. Of which thus S. *Austin* hath spoken: *That he gave this honour to those Books which he call'd Canonical, that he most constantly believ'd that none of the Writers of them did or could erre: but to the others he would give no credit, how much learning and holiness soever they had in them, except it be proved with evident Reason out of Gods Word that there is a probability for the Truth thereof.* Unto these Christ sends us, teaching us that we should *search the Scriptures.* From hence the Apostle commands us to *try all things, and to stick to the things which are good*; as also, to *prove the spirits whether they be of God*; and by the help of them to be able to give an account of all things, and to reprove them that shall vainly go about to contradict; that so becoming *spiritual, we may judge all things, and be judged of none.* Now the truth and understanding of the Canonical Scripture depends upon the only authority of God revealing the same; which cannot be comprehended by any judgment of the Senses, by most over-reaching Reason, by any Syllogism of demonstration, by any Science, by any Speculation, by any Contemplation, or by any humane Force; but only by Faith in Jesus Christ poured out into

into the Soul from God the Father, by the Holy Ghoſt: which is ſo much the more predominant and ſtable than the Credulity of humane knowledge, by how much God himſelf is ſuperiour to, and truer than Men. But why do I ſay truer? Nay rather, *God* alone *is true, and every man a lyer.* So that whatever proceeds not from this Truth, is Errour, as *that which is not of faith is ſin.* For God himſelf hath in himſelf the Fountains of Truth, out of which it is neceſſary for him to draw it, whoever deſires perfect knowledge; ſeeing there is no knowledge can be had either of the ſecrets of Nature, of ſeparated ſubſtances, nor of God the Author of All, unleſs it be reveal'd from above. For things divine are not to be reacht by humane force; and natural things oft-times keep at too great a diſtance from the inward thought: whence it comes to paſs, that what we believe to be the knowledge of theſe things, appears to be falſhood and Errour. Which preſumption in the *Caldeans* and other Heathen Philoſophers *Iſaiah* reproves, where he ſays: *Thy wiſdom and thy knowledg have deceived thee; thou haſt fail'd in the Multitude of thy invention.* The Grammarian is very wary that he offend not in talk, and that he utter not a rude and barbarous word: but in the mean while he has no regard to the diſhoneſt courſes, and ſinfulneſs of his Life. So likewiſe the Poet chuſes rather to halt in his life than in his Verſe. The Hiſtorian leaves to Memory, and commits to Writing the deeds of Kings and Princes, and the tranſactions of ſucceſſive times; yet minds not his own behaviour, or if he do, is yet aſhamed to confeſs his failings. The Orator more abhors the rudeneſs of his Language, than the deformity of his Life. The Rhetorician will rather deny the manifeſt Truth, than yield to his Oppoſer in the leaſt Syllogiſtical Concluſion. Arithmeticians and Geometricians number and meaſure all things, but neglect the Meaſures and

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Numbers of their lives and ſouls. The Muſicians are all for Sounds and Songs, not minding the Diſcords of corrupt Manners: Therefore *Diogenes* the *Sinopian* was wont to reprove them, that they would fitly make the Harmony and Strings agree; but that there was neither meaſure nor harmony in their cuſtoms of living. Aſtrologers behold the Heavens and the Stars, and foretell others what ſhall happen in this world; but they never mind the evil which every moment hangs over their own heads. Coſmographers deſcribe the ſituations of Countries, the forms of Mountains, the courſe of Rivers, and limits of diſtinct Regions; but they make a man never the wiſer nor better. Philoſophers with great vaunting dive into the Cauſes and Beginnings of things; while they neglect, perhaps not ſo much as know, God the Creator of all things. There is no Peace among Princes and Magiſtrates, being eaſily drawn for ſmall advantages to ſeek the deſtruction one of another. Phyſicians cure the bodies of the ſick, and neglect the health of their Souls. Lawyers diligent in obſerving the Laws of Men, however tranſgreſs the Commands of God: whence it is grown to be a Proveb, *Neither Phyſicians live well, nor Lawyers die well*; Phyſicians being the moſt diſorderly ſort of men, and Lawyers the moſt diſhoneſt. Divines make a great noiſe while they preach to us the obſervation of the commands of God, and holy Doctrine; but their words and converſations differ very much; being ſuch as had rather ſeem to know than love God. Now then, he which knows all things, to ſpeak and write well; he who underſtands the nature of Verſe, the courſe of Times, the ways of Reaſoning, the ornaments of Speech, the colours of Rhetorick; he that remembers all things, the proportions and ſums of Numbers, the harmony of Sounds, the meaſures of Dancing, the meaſures of all Quantities, the inflexions

and

and reflexions of the Sun-beams, the ſituation of the Earth and Sea, the various ways of rearing all ſorts of Edifices and Engines, the ordering of Battels, the tilling of Ground, the taking, feeding, fatting of Beaſts, Birds and Fiſh, every kind of Country-trade, every ſpecies of Mechanick Induſtry, Painting, Graving, Founding, Hammering, Hewing, Factoring, Sayling; the courſe of the Stars, their Influences upon inferior Bodies; the forebodings of Deſtiny; Divinations of all ſorts; the hidden monſtroſities of Magick Art; the ſecrets of the Cabaliſts; the Cauſes of all Natural things; the Reformation of Manners; the Governments of Commonwealths; Family-order; Remedies for Diſeaſes; Vertues of Medicines, and skill in mixture; the delicate Dreſſing of Meats: Let him know both Laws, all the Pleadings of the moſt learned Doctors and Council, the wrangling of the *Sorbonniſts*, the hypocriſie of the Monks, with all the Learning of the holy Fathers: he, I ſay, who knoweth all this, and more, if there be any thing yet remaining, yet he knoweth nothing, unleſs he know the will of God's Word, and perform the ſame. He that hath learned all things, and hath not learned this, hath learn'd in vain, and all his Knowledge is in vain. In the Word of God is the Way, there is the Rule, there is the Gole or Mark whither he ought to bend his Courſe, that will not go aſtray, but drives to reach the Truth. All other Sciences are ſubject to Time, and Forgetfulneſs; and not only theſe Sciences and Arts, but alſo the Letters, Characters, and Languages which we uſe, ſhall periſh, and others riſe in their places: and peradventure they have more than once been already loſt, and have as often come to light again. Neither has there been one manner of Orthography in one Age, nor alike with all men. Nor is the true Pronunciation of the Latine Tongue at this day any where to be found. The an-

cient Characters of the Hebrew are quite loſt; they which are now in uſe being found out by *Eſdras*: for the Hebrew Language was corrupted by the *Caldeans*; a Misfortune that has happened well-near to all the Languages of the World; ſo that there is hardly one at this day which underſtands its own Antiquity; new words growing into uſe, and the old ones decaying. So that there is nothing fixt or durable. Finally, the Opinion of *Terence* is, *That nothing is now ſpoken, which has not been ſpoken before.* And many there are, among whom *Volaterrane* is one, that would have it that the Gun, which is by moſt accounted a New Invention of the *Germans*, was uſed in ancient time: and this they endeavour to prove out of *Virgil.*

There Salmon *lay in cruel torments bound,*
Curs'd Imitator of th' Olympick *Sound:*
He born by four fleet Steeds, his Flambeau ſhaking,
Through Greece *and* Elis *Towns his journey taking,*
Triumphing went, and call'd himſelf a God,
Mad as he was, ſtill thundring as he rode;
Thunder and Tempeſts ſeem'd to fill the skie,
With ſo much noiſe his ſpeedy Courſers flie.

Much to this purpoſe hath *Eccleſiaſtes* ſpoken, when he ſaith, *There is nothing new under the Sun; nor can any man ſay, Behold, this is new: for it hath been in times paſt before us. There is no remembrance of things paſt; neither they which ſhall be in the later days, ſhall remember the things which ſhall be hereafter.* And in another place he ſaith, *The learned and the ignorant alſo ſhall die.* What then ſhall we here ſay, but that all Sciences and Arts are ſubject to death and forgetfulneſs? neither ſhall they for ever remain alive, but together with death ſhall paſs to death, foraſmuch as Chriſt himſelf ſaith, *That every plant which the heavenly Father hath not*

not planted, ſhall be rooted out, and caſt into everlaſting fire. So far are we to be from believing that Knowledge availeth to Immortality; but that the Word of God alone endures for ever. The knowledge whereof is ſo needful to us, that he that deſpiſeth it, that eſteems it not, and is not a hearer thereof, (as the word it ſelf teſtifies in the holy Scripture) God will ſend upon him a Curſe, Damnation, and Everlaſting Judgment. Ye are not therefore to think that it belongeth only to Divines, but to every one, man and woman, old and young; ſo that every one, according to the grace and capacity given to them, is bound to have the knowledge thereof, and not to diſſent a hairs breadth from the true ſence and meaning of it. For this cauſe, the Old Teſtament commands us in this manner: *Theſe words ſhall be in thy heart all the days of thy life; and thou ſhalt declare them to thy children and grandchildren, and command them to keep and obſerve them. Thou ſhalt ponder them ſitting in thy houſe, and going thorow the ſtreet, ſleeping and waking; and ſhalt bind them as a token to thy hand: they ſhall always be and move before thy eyes, and thou ſhalt write them over the doors of thy houſe.* Thus *Joſiah* read all the words, and all thoſe things that were contained in the Volume of the Law before all the multitude of men, women, children, and ſtrangers. And *Eſdras* brought the Book of the Law before all the multitude of men and women, and read therein openly in the ſtreet, before all that could underſtand. And Chriſt commanded his Goſpel to be preached to all Creatures throughout the whole world; and this not in the dark, not whiſper'd in the ear, not in ſecret, not in private chambers, not to ſome particular Doctors and Scribes; but openly, upon the houſe tops, to the people, to the multitude: for thus ſaith he to the Apoſtles: *That which I ſpeak to you, I ſpeak*

to all men: that which I ſpeak to you in darkneſs, declare you in the face of the ſun: that which I tell you in your ears, publiſh you upon the houſe tops. And S. *Peter* in the *Acts* ſaith, *He hath charged us to preach to the people.* And *Paul* commands us to *bring up our children in the diſcipline and doctrine of Chriſt.* And, which is more, Chriſt himſelf blam'd his Diſciples for *hindring little Children to come to him*; whoſe ſimplicity and humility, whoſe minds are not puffed up with vain Opinions, or ſwell'd with humane knowledge, teacheth us how neceſſary it is for us to become as little Children, ſeeing that without being ſuch, we are altogether unfit for the Kingdom of Heaven. For this cauſe, S. *Chriſoſtom* in a certain Homily adviſes, that children above all things ſhould be bred up in the knowledge of the holy Scripture, and that husbands ſhould diſcourſe in their houſes at home with their wives concerning the Scripture, and make diligent ſearch and enquiry into the ſenſe and meaning thereof. And the Council of *Nice* decreed, That no Chriſtian ſhould be without the Book of the holy Scripture. Know then, that there is nothing in the holy Scripture ſo hard, ſo profound, ſo difficult, ſo hidden, which pertains not to all the faithful in Chriſt; nor that ever was ſo committed to theſe our Maſters, for them to hide it from the people: but rather, all Divinity ought to be common to all Believers, and to every one, according to the capacity and meaſure of the gift of the holy Ghoſt. Wherefore it is the duty of a good Preacher, to diſtribute to every man as much as he is able to receive; to one in milk, to another in ſtrong meat; and to beguile no man of the Food of neceſſary Truth.

CHAP.

CHAP. CI.

Of Masters of Arts.

NOw at length, that I may recollect my self again, ye have heard from those things which have been hitherto said, That Arts and Sciences are nothing else but the Traditions of men, received by us upon the good esteem we have of them; and that they all consist of nothing else but of things doubtful, confirmed by apparent Demonstrations; and that most of 'em are not so uncertain and doubtful, as they are deceitful and wicked: and therefore it is also an evil thing to believe that they can bring to us any heavenly advantage. It is true, that in times past it was the superstition of the Gentiles, that gave Divine worship to the Inventors of things, and to them whom they saw surpass others in any Art or Science, and plac'd them in the number of their Gods, dedicating to them Temples, Altars, and Images, adoring them under several likenesses. Thus *Vulcan* among the *Egyptians*, being the first Philosopher, and referring the beginnings of Nature to the Fire, was by them worshipt as the God of Fire: and *Esculapius*, as *Celsus* saith, because he more subtilly practised Physick, then rude and imperfect, was for that reason made the God of Physick. And this, and no other deification of Sciences, was that which the ancient Serpent, the type of these Gods, promised to our first Parents, saying to them, *Ye shall be as gods, knowing good and evil.* Let him then boast the authority of this Serpent, that boasts in worldly knowledge. For no man can possess Knowledge without the favour of this Serpent, whose doctrines are nothing but delusions, and the end thereof evil. Whence it is a Pro-

verb among the Vulgar, *That the Learned are all mad.* To which *Ariſtotle* himſelf aſſents, ſaying, that *there is no man of great knowledge, without a mixture of madneſs.* And *Auſtin* witneſſes, that *many for the deſire of knowledge have loſt their wits.* Neither is there any thing more contrary to Chriſtian Faith and Religion, than Knowledge; nor any two things that leſs agree together. For we find in the Eccleſiaſtical Hiſtories, and are alſo taught by Experience, how Sciences went to wrack, when Chriſtian Religion waxed ſtrongeſt; ſo that the greateſt part of them utterly periſhed, and thoſe mighty Arts of Magick departed in ſuch wiſe, that not the leaſt ſign of them remains: many Sects of Philoſophy vaniſhed; very little of the *Peripatetick* Philoſophy known, and that imperfect. Nor was the ſtate of the Church in more quiet, than when theſe Sciences were reduced to the loweſt extremity; when Grammar was taught by one only *Alexander Gallus*, Logick only by *Petrus Hiſpanus*, *Laurentius Aquilegius* was the only Rhetorician, a ſmall Collection of annual tranſactions ſerv'd for a Hiſtory, the Eccleſiaſtical Computation ſerv'd for Mathematical Inſtruction; and for the reſt, one ſingle *Iſidorus*. But now, after that knowledge of Tongues, Eloquence, and number of Authors began to multiply as formerly, the quiet of the Church began to be troubled, and Hereſies aroſe. Neither is there any ſort of men leſs fit to receive Chriſtian doctrine, than they who have their minds tainted with the knowledge of the Sciences: for they are ſo ſtiff and obſtinate in their ſelf-opinions, that they leave no place for the Holy Ghoſt, and do ſo aſſure themſelves, and truſt in their own ſtrength and power, that they will allow of nothing elſe for truth; and they ſcorn and deſpiſe all thoſe things which they cannot underſtand by their own Induſtry. Therefore hath Chriſt *hidden theſe things*

things from the wise and prudent, and revealed them to little children; that is to say, to the poor in spirit, not enriched with the treasuries of humane knowledge; to *the pure in heart*, not defil'd with the vanity of Opinions; and to *the peace-makers*, not followers of other men, nor contentious overthrowers of the Truth with wrangling Syllogisms; and *suffer persecution* for the sake of Truth and Justice. Thus *Socrates* was poysoned by the *Athenians*, *Anaxagoras* condemned to die, *Diagoras* accus'd, but escap'd death by flight. Among the *Jews*, *Isaiah* was cut to pieces, *Jeremiah* stoned to death, *Daniel* condemned to the Lions, *Amos* kill'd with a Club, *Micah* cast headlong from a rock, *Zachariah* slain at the Altar, *Elias* persecuted by *Jezebel*, who slew many of the Prophets. Thus also were the Apostles and other Martyrs, Witnesses of the Divinity of Christ, several ways tormented to death: And all this for no other cause, but that they thought more holily of God than the Wise-men of the World. Behold these, who in purity of heart, poverty of spirit, and peace of Conscience, resemble the humility and simplicity of little children, who are prepar'd to shed their blood for the Truth. These are they to whom only the true Deifying wisdom is given, that is to bring us to the heavenly Quires, and transform us into Angels: As we read in the Sermon of Christ, *Blessed are the poor in spirit, for theirs is the kingdom of heaven: Blessed are the pure in heart, for they shall see God: Blessed are the peace-makers, for they shall be called the sons of God: Blessed are they that suffer persecution for justice sake.* It is therefore better, and more profitable, to be Idiots, and without knowledge; to believe by faith and charity, and to become next to God, than being lofty and proud, through the subtilties of the Sciences, to fall into the possession of the Serpent. Thus we find in the Gospel how

Chriſt was receiv'd of Idiots, of the vulgar people, and of the ſimpler ſort, while he was rejected, deſpiſed, and perſecuted even to death, by the High-prieſts, by the Lawyers, by the Scribes, by the Doctors and Rabbies. For this cauſe, Chriſt choſe his Apoſtles not Scribes, not Doctors, nor Prieſts, but unlearned perſons of the vulgar people, void of knowledge, unſkilful, and Aſſes.

CHAP. CII.

A Digreſſion in praiſe of the Aſs.

BUT leſt any one ſhould falſly accuſe me, that I have call'd the Apoſtles Aſſes, it will not be from the purpoſe, to diſcourſe the Myſteries of the Aſs. For this Creature the Hebrew Doctors expound to be the Hieroglyphick of Fortitude and Strength, Patience and Clemency; and that his influence dependeth on *Sephiroth*, that is, *Hochma*, which ſignifies wiſdom. For his conditions are moſt neceſſary for a Scholar of wiſdom; for he lives by little Food, and is contented whatſoever it be. Patiently he endures Penury, Hunger, Labour, Stripes, and all manner of Perſecution; yet of ſo low and poor an Underſtanding, that he cannot diſcern between Lettice and Thiſtles. Of a clean and innocent heart, void of Choler, being at peace with all living creatures; patiently carrying all burthens laid upon his back: as a reward whereof, he is never troubled with Lice, or any diſeaſes, and liveth longer than any other Beaſt. An Aſs, ſaith *Columella*, performs many and very neceſſary labours beyond his ſhare: for he is many times uſed in Plowing, and drawing heavy Carts: He is alſo uſed in Mills, for the grinding of Corn. There is

is no Country but wants ſo neceſſary a Creature as the Aſs is. How much the Aſs is regarded and eſteemed in Augury, *Valerius* witneſſes of *C. Marius*, who having conquered both North and South, being at length declared an Enemy of his Country, and purſued by *Sylla*, by the advice and guidance of an Aſs eſcaped all his threatnings; an Aſs being the Cauſe of his flight and ſafety. Alſo in the Old Law God ſo far honour'd the Aſs, that when he commanded every firſt begotten to be ſlain for Sacrifice, he only exempted Men and Aſſes; granting, that Man ſhould be redeemed for a price, and that a Sheep ſhould be exchanged for the Aſs. Chriſt would that this Beaſt ſhould be a witneſs of his Nativity, as is generally affirm'd: And by him he would be ſaved from the hands of *Herod*. The Aſs was conſecrated by the touch of the body of Chriſt: for Chriſt aſcending to *Jeruſalem* in triumph for the Redemption of Mankind, as it is recorded in the Goſpel, rode upon an Aſs; which was myſteriouſly foretold by the Oracle of *Zachary*. And we read that *Abraham* the Father of the Elect rode only upon Aſſes. So that the Proverb commonly repeated among the Vulgar, is not ſpoken in vain, *That the Aſs carries Myſteries*. Wherefore I would hereby advertiſe the famous Profeſſors of Sciences, that if the unprofitable burthen of Humane Knowledge be not laid aſide, and that Lions borrowed skin put off, (not that of *the Lion of the Tribe of Judah*, but of the *Lion that goes about roaring, and ſeeking whom he may devour*) whereby ye ſhall be turned into meer and bare Aſſes, that ye will be utterly and altogether unfit to carry the Myſteries of Divine Wiſdom. Neither had *Apuleius* of *Megara*'s Aſs been admitted to the holy Myſteries of *Iſis*, if he had not been turn'd out of a Philoſopher into an Aſs. We read miraculous actions of divers Beaſts; as,

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that an Elephant writ the Greek Letters: and *Plutarch* relateth a Story of one, that being a Rival with *Ariſtophanes* the Grammarian, loved a young Maid named *Stephanopolides*. And in the ſame Author we read of a Dragon that lov'd a Virgin of *Ethelis*. The ſame alſo preſerv'd his Nouriſher, running to her aſſiſtance, as knowing her voice. In *Pliny* we find that a Serpent call'd *Aſpis* was accuſtomed to come daily to a certain man's Table, who perceiving the Son of her Hoſt to be ſlain by one of her young ones, ſhe ſlew her young one in revenge of the broken law of Hoſpitality; nor would ever after for ſhame come to that houſe again. The ſame Gratitude is recorded of a Panther to a man, for helping her young ones out of a ditch; for which ſhe conducted him out of the deſart, till ſhe brought him ſafe into the open Road. Hiſtories alſo report that *Cyrus* was ſuckled by a Bitch, and the Founder of the *Roman* City by a She-Wolf. I paſs over the Wonders related of Dolphins, and the Gratitude of Lions for benefits receiv'd. Nor will I ſpeak of the Bear of *Daunia*, nor of the Bull of *Tarentum*, both tam'd by *Pythagoras*. But that which ſurpaſſeth all admiration is this, That *Ammonius* of *Alexandria*, Maſter of *Origen* and *Porphyrie*, is ſaid to have had an Aſs one of the hearers of his Wiſdom, a Fellow-ſcholar with the reſt. We find alſo in ſacred Story, that an Aſs was endued with the ſpirit of Prophecy; for when *Balaam* a wiſe man and a Prophet went to curſe the people of *Iſrael*, he ſaw not the Angel of the Lord; but the Aſs ſaw him, and with the voice of a man ſpake to *Balaam* that rode him. Thus, I ſay, ſometimes the ſimple and rude Idiot ſees thoſe things oft-times, which a School-Doctor, blinded with the Traditions of men, cannot perceive. Did not *Sampſon* with the Jaw-bone of an Aſs kill and ſlay the *Philiſtims*? and being thirſty, when he pray-

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ed to the Lord, the Lord looſned a Tooth in the ſame jaw-bone, and clean water ſprang out immediately; which when he had drank, his ſpirits were refreſhed, and his ſtrength recovered. Did not Chriſt by the mouths of ſilly Aſſes and rude Idiots, the Apoſtles, vanquiſh and put to ſilence all the Learned Philoſophers of the Gentiles, and great Lawyers among the Jews; trampling under-foot all manner of worldly wiſdom; drinking to us out of the Cheek-bone of his Aſſes, the water of wiſdom and everlaſting life? By what has been already ſaid, it is now as clear as the Sun, that there is no Beaſt ſo fit and proper to retain Divinity as the Aſs; into which Creature if ye be not transform'd, ye ſhall not be able to carry the Divine Myſteries. It was a Name common to the Chriſtians among the *Romans*, to be call'd *Aſinarii*; and they were wont to paint the Image of Chriſt with the Ears of an Aſs, as *Tertullian* witneſſes. Wherefore let neither Popes repute it to their ſhame, if amongſt thoſe Giantlike Elephants of Sciences, there may be ſome Aſſes. Neither let Chriſtians wonder, if amongſt thoſe Prelates and expert Doctors, the better learned one is, the leſs he be eſteemed: for the ſongs of Nightingales are not proper for the Ears of Aſſes; and it is a Proverb, *That the untuneable braying of Aſſes is not agreeable to the Harp.* And yet the beſt Pipes are made of the bones of Aſſes, the marrow being taken out; which as they far exceed the harmony of the Harp, ſo theſe Religious Aſſes far ſurpaſs the Brangling and Braying of idle Sophiſters. Thus ſeveral Philoſophers coming to viſit *Antony*, and to diſcourſe with him, being by him anſwer'd in a few words, return'd with ſhame. We read alſo of a certain Idiot that convinc'd a moſt learned and ſubtil Heretick, and forc'd him to turn to the Faith, whom the beſt and moſt learned Biſhops

ſhops at the Council of *Nice* with a long and difficult Diſputation could not convince. Who being afterwards demanded by his friends, how it came to paſs that he yielded to the Fool, who had reſiſted and withſtood ſo many and ſo great Learned Biſhops, replied, *That he had eaſily given the Biſhops words for words, but that he could not reſiſt this Idiot, who ſpake not according to Humane Wiſdom, but according to the Spirit.*

The Concluſion of the Work.

YOU therefore, O ye Aſſes, who are now with your Children under the command of Chriſt, by means of his Apoſtles and Meſſengers, and Readers of true Wiſdom in his holy Goſpel, being freed from the fogs and miſts of fleſh and blood; if ye deſire to attain to this divine and true wiſdom, not of the *tree of the knowledge of good and evil*, but of the *tree of life*, ſet aſide the Traditions of Men, and every enquiry and diſcourſe of fleſh and blood, whether it concern Reaſon, conſideration of Cauſes or Effects; converſing now not with the Schools of Philoſophers and Sophiſters, but with your own ſelves. For the Notions of all things are truſted within your own breaſts; which, as the Academicks confeſs, the Scriptures themſelves do teſtifie, ſeeing that God created all things *very good*, that is to ſay, in the beſt degree they could conſiſt: He therefore, as he created the trees full of fruit, ſo he created our ſouls, which are like rational trees, full of Forms and Idea's; though through the ſin of our firſt Parents, all things were conceal'd, and Oblivion took place, the Mother of Ignorance. But you that can remove the Veil from your Underſtandings, who are wrapt up

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in the darkneſs of Ignorance, vomit up that *Lethean* Drench which has made ye drunk with forgetfulneſs: awake in the true light, you that are drown'd in the ſleep of Irrationality; and then forthwith with an open countenance ye ſhall paſs from light to light: for *ye are anointed*, as S. *John* ſaith, *by the Holy Ghoſt, and know all things.* And again, *There is no neceſſity that ye ſhould be taught by any, becauſe his Anointing inſtructs ye in all things.* For he alone it is that giveth language and wiſdom. *David, Iſaiah, Ezekiel, Jeremiah, Daniel, John Baptiſt*, and many other Prophets and Apoſtles, were never bred up in Learning; but of Shepherds, Husbandmen, and Fools, became throughly learned in all things. *Solomon* in a dream of one night was repleniſhed with the knowledge of all things, both ſublunary and celeſtial; and with ſo much prudence in the adminiſtration of Government, that there was never any Prince equal to him. Yet all theſe were mortal men, as you are, and ſinners. You will ſay perhaps, that this has happen'd to a very few; and thoſe

——— *A few whom equal* Jove
Would ſignalize by his tranſcending love;
Or ſuch whoſe ardent zeal divinely fir'd,
With conſtant motion to the Stars aſpir'd.

However, do not deſpair; the hand of God is not ſhortned to them that call upon him, that give a true Obedience to his Will. *Anthony* and the *Barbarian* Chriſtian Servant gain'd the full knowledge of Divine things by the help of three days prayer, as S. *Auſtin* teſtifies. But you that cannot, like the Prophets, like the Apoſtles, like thoſe other holy men, behold thoſe things with a clear and unclouded Intellect, may procure Underſtanding from them

them who have beheld these things with a clear sight. There is also another way remaining, as S. *Jerome* saith to *Ruffinus*, that what the Spirit hath suggested to the Prophets and Apostles, should be sought by you with diligent study, I mean the study of that Learning which is deliver'd in the Bible, being the most sacred Oracles of the true God, and received by the Church with an unanimous consent: not of such things as have been invented by the Wit of men; for they do not enlighten, but darken the Understanding. And therefore we must have recourse to *Moses*, to *Solomon*, to the Prophets, to the Evangelists, to the Apostles, who shining with all sorts of Learning, Wisdom, Manners, Languages, Oracles, Prophecies, Miracles, and Holiness, of heavenly things have spoken from God himself, of inferior things above men; delivering all the things of God, and secrets of Nature, distinctly and clearly to us. For all the secrets of God and Nature, all manner of Customs and Laws, all understanding of things past, present, and to come, are fairly taught in the Books of the holy Scripture. Whither do ye therefore run headlong? why seek ye knowledge of them, who having spent all their days in searching, have lost all their time and labour, being unable to attain to any thing of certain truth? Fools and wicked men, who not regarding the Gifts of the Holy Ghost, strive to learn from lying Philosophers, and Doctors of Errour, those things which ye ought to receive from Christ and the Holy Ghost! Think ye to draw knowledge from the ignorance of *Socrates*; or light out of the darkness of *Anaxagoras*, or vertue out of the Wells of *Democritus*, and wisdom out of the madness of *Empedocles*? Think ye to lave piety out of *Diogenes*'s Tub, or sense out of the stupidity of *Carneades*, or wisdom from impious *Aristotle*, or perfidious

fidious *Averroes*, or faith out of the superstition of the *Platonicks*? Ye are in an Errour, being deceived by them, who were themselves deceiv'd. But recal your selves: you who are desirous of the Truth, descend from the clouds of mens Traditions, and adhere to the true light. Behold, a voice from Heaven, a voice speaking from above, and shewing more apparent than the Sun, that ye are Enemies to your selves, and delay the receiving of Wisdom. Hear the Oracle of *Baruch*: *God is*, saith he, *and no other shall be compared to him: He hath found out all manner of learning, and hath taught it to Jacob his son, and to Israel his beloved; giving laws and precepts, and ordaining sacrifices.* After this he was seen upon the earth, conversed with men, was made flesh, teaching us plainly with his own mouth, what was mysteriously deliver'd in the Law, and by the Prophets. And that ye may not think the Scriptures relate only to Divine, and not to Natural things; hear what the Wise-man witnesseth of himself: *He hath given the true knowledge of those things which are, that I might know the situation of the earths compass, the vertues of the Elements, the beginning, ending, middle, and revolution of the Times, the course of the Year, the influence of the Stars, the nature of Animals, Sympathy and Antipathy of Creatures, the force of the Winds, Thoughts of Men, difference of Plants, and the vertues of Roots. In brief, I have learnt whatever things are hidden and conceal'd: for the Artificer of all things hath taught me wisdom.* The Divine Wisdom faileth in nothing: nothing escapes it, there is no addition to it: for it comprehends all things. Know therefore, that there needs not long Study; but Humility of spirit, and Pureness of heart; not the sumptuous furniture of many Books, but a pure Understanding, made fit for the Truth, as the Lock is for the Key. For number

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of Books hinders the learner; and he that follows many Authors, errs with many. All things are contain'd and taught in the onely Volume of the Bible; but with this Proviſo, That they are not to be underſtood but by thoſe who are enlightned: for, to others, they are only Parables and Riddles, ſeal'd up with many Seals. Pray then to the Lord God in faith, doubtful of nothing, that the Lamb of the Tribe of *Judah* may come and open his ſealed Book; which Lamb is onely holy and true, who onely has *the Key of* Wiſdom and *Knowledge, who opens and no man ſhuts, and ſhuts what no man opens*, This is JESUS CHRIST, the Word, the Son of God the Father, the true Teacher, made Man like unto us, that he might make us the Children of God, like Himſelf, bleſſed to all Eternity. But leſt I ſhould declaim beyond my Hour-glaſs, let this be the End of our Diſcourſe.

FINIS.